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THE GREEK ANTHOLOGY.

VOLUME I.

CHRISTIAN EPIGRAMS.
CHRISTODORUS OF TREBES IN EGYPT.
THE CYZICENE EPIGRAMS.
THE PROEMS OF THE DIFFERENT AN-
THOLOGIES.
THE AMATORY EPIGRAMS.
THE DEDICATORY EPIGRAMS.

VOLUME III.

THE DECLAMATORY EPIGRAMS.

VOLUME IV.

THE HORTATORY AND ADMONITORY
EPIGRAMS.
THE CONVIVAL AND SATIRICAL EPI-
GRAMS.
STRATO'S *MUSA FURILIS*.

VOLUME V.

EPIGRAMS IN VARIOUS METRES.
ARITHMETICAL PROBLEMS, RIDDLES,
ORACLES.
MISCELLANEA.
EPIGRAMS OF THE PLANUDEAN ANTHO-
LOGY NOT IN THE PALATINE MANU-
SCRIPT.

THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY
W. R. RATON.

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IN FIVE VOLUMES

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GREEK ANTHOLOGY

BOOK VII

SEPULCHRAL EPIGRAMS

THE genuine epitaphs (those actually engraved on tombstones) in this collection are comparatively few in number. It would be easy to draw up a list of them, but I refrain from this, as there are too many doubtful cases. Those on celebrities are of course all poetical exercises in the form of epitaphs, but a considerable number of those on unknown persons are doubtless the same. In order to appreciate the Greek sepulchral epigram as it was, we should have a selection of those actually preserved on stones. Cephala has introduced a few copied from stones (330-335, 340, 346), but Meleager, Philippus, and Agathias drew, of course, from literary and not epigraphical sources in forming their anthologies.

Nothing can be less certain than the attributions to the older poets (Anacreon, Simonides, etc.) in this book: we may be sure that, while they published their lyrics, they did not publish collections of occasional epigrams; so that the latter are attributed to them merely by hearsay and guesswork. The authorship of the few epigrams (some very beautiful) attributed to Plato is now a matter of dispute, but I think we have no right to deny it, as they are very short and would have survived in memory. The attributions to later writers are doubtless in the main correct—the epigrams of Theocritus being included in MSS. of his works, and derived from such a MS. and not from Meleager, who does not, curiously enough, mention him in his *Proem*.

Here, as in Book VI, continuous portions of the three chief sources are the exception. Nos. 1-150, epigrams on famous men (chiefly poets and philosophers), could not of course comprise any such. Overlooking shorter fragments, Nos. 194-203,¹ 207-212, 246-273, 290-303, 314-318, 406-529, 535-541, 646-655, 707-740 are from Meleager's *Wreath*, 183-188, 232-240, 364-405, 622-645, 699-703 are from that of Philippus, and 551-614 from the *Cycle* of Agathias. Nos. 681-688 are by Palladas.

¹ All on animals, but in the alphabetical order of the first letters, like the fragments of Philippus' *Wreath*.

ΑΝΘΟΛΟΓΙΑ

Z

ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΤΥΜΒΙΑ

1.—ΛΑΚΔΙΟΥΤ ΜΕΣΣΗΝΙΟΥΤ

Ἑρώων τὸν υἱοῖδον Ἴφ' ἐνὶ παῖδες" (Ὀμηρον
ἤκαχον, ἐκ Μουσέων γρίφον ὑψηλόμενοι
νέκταρι δ' εἰνύλιαι Νηρηίδες ἐχρίσαντο,
καὶ νέκυν ἀκταιη θῆκαν ὑπὸ σπιλάδι,
ὅττι θέτιν κύδηνε καὶ νιέα, καὶ μόθον ἄλλων
ἥρώων, Ἴθακοῦ τ' ἔργματα Λαρτιΐδew.
ὀλβίστη νήσων πόντῳ Ἴος, ὅττι κέκευθε
βαιή Μουσάων ἀστέρα καὶ Χαρίτων.

2.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥΤ

Τὰν μερόπων Πειθώ, τὸ μέγα στόμα, τὰν ἴσα Μούσαις
φθεγξαμέναι κεφαλάν, ὃ ξένε, Μαιονίδew
ἄδ' ἔλαχον νασίτις Ἴου σπιδάς· οὐ γὰρ ἐν ἄλλῃ
ἱερὸν, ἀλλ' ἐν ἐμοί, πνεῦμα θανόντων ἔλιπεν,

¹ The riddle which Homer, according to the story, solved

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BOOK VII

SEPULCHRAL EPIGRAMS

1.—ALCÆUS OF MESSENE

On Homer

IN Ios the boys, weaving a riddle at the bidding of the Muses, vexed to death Homer the singer of the heroes. And the Nereids of the sea avenged him with pebbles and mud and laid him dead under the rock on the shore, because he glorified Thetis and her son and the battle-day of the other heroes and the deeds of Odysseus of Ithaca. Blessed among the islands in the sea is Ios, for small though she be, she covers the star of the Muses and Graces.

2.—ANTHATER OF SIDON

On the Same

O STRANGER, it is granted to me, this island rock of Ios, to hold Maeonides, the Persuader of men, the mighty-vowed, who sang even as the Muses. For in no other island but mine did he leave, when he died, the holy breath with which he told of the almighty not-guess was "What we caught we left, what we did not catch we bring," i.e. Ios.

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ὦ νεῦμα Κρονίδαο τὸ παγκρατές ὦ καὶ Ὀλυμπον 5
 καὶ τὰν Αἴαντος ναῦμαχον εἶπε βίαν,
 καὶ τὸν Ἀχιλλεΐοις Φαρσαλίσιν Ἴκτορα πῶλοισ
 ὅστέα Δαρδανικῷ δρυπτόμενον πεδίῳ.
 εἰ δ' ὀλίγα κρύπτω τὸν ταλίκον, ἴσθ' ὅτι κεῖθαι
 καὶ Θέτιδος γαμέταν ἃ βραχύβωλος Ἴκος. 10

2 B.—ΑΛΛΟ

Εἰ καὶ βαιος ὁ τύμβος, ὁδοιπόρε, μὴ με παρέλθῃς,
 ἀλλὰ κατασπείσας, ἴσα θεοῖσι σέβου
 τὸν γὰρ Περίδεσσι γετιμένον ἔξοχα Μούσαις
 ποιητὴν ἐπέων θεῖον Ὀμηρον ἔχω.

3.—ΑΔΗΛΟΝ

Ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει,
 ἀνδρῶν ἡρώων κοσμήτορα, θεῖον Ὀμηρον.

4.—ΠΑΥΛΟΣ ΣΙΛΕΝΤΙΑΡΙΟΣ

Ἐνθάδε Περίδων τὸ σοφὸν στόμα, θεῖον Ὀμηρον,
 κλεινὸς ἐπ' ἀγκιᾶλφ τύμβος ἔχει σκαπέλφ.
 εἰ δ' ὀλίγη γεγαυῖα τόσον χάδεν ἀνέρα νῆσος,
 μὴ τόδε θαμβήσῃς, ὦ ξένη, δερκόμενος·
 καὶ γὰρ ἀλητεύουσα κασσυγήτη ποτε Δήλος 5
 μητρὸς ἀπ' ὠδίνων δέξατο Ληϊοῖδην.

BOOK VII. 2-4

nod of Zeus, and of Olympus, and of the strength of Ajax fighting for the ships, and of Hector his flesh stripped from his bones by the Thessalian horses of Achilles that dragged him over the plain of Troy. If thou marvellest that I who am so small cover so great a man, know that the spouse of Thetis likewise lies in Ikos that hath but a few clods of earth.

2 D.—ANONYMOUS

On the Same

WAYFAREH, though the tomb be small, pass me not by, but pour on me a libation, and venerate me as thou dost the gods. For I hold divine Homer the poet of the epic, honoured exceedingly by the Pierian Muses.

3.—ANONYMOUS

On the Same

HERE the earth covereth the sacred man, divine Homer, the marshaler of the heroes.

4.—PAULUS SILENTIARIUS

On the Same

HENCE the famous tomb on the rock by the sea holdeth divine Homer, the skilled mouth by which the Muses spoke. Wonder not, O stranger, as thou lookest, if so little an island can contain so great a man. For my sister Delos, while she wandered yet on the waves, received Apollo from his mother's womb.

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5.—ΑΔΗΛΟΝ, οἱ δὲ φασὶν ΑΛΚΑΙΟΥ

Οὐδ' εἴ με χρύσειον ἀπὸ ῥαιστῆρος Ὀμηρον
 στήσητε φλογέαις ἐν Διὸς ἀστεροπαῖς,
 οὐκ εἰμ' οὐδ' ἔσομαι Σαλαμίνιος, οὐδ' ὁ Μέλητος
 Δημοσαγόρου μὴ ταῦτ' ὄμμασιν Ἑλλὰς ἴδῃ
 ἄλλον ποιητὴν βασανίζετε· τὰ μὰ δέ, Μοῦσαι
 καὶ Χίος, Ἑλλήνων παισὶν ἀείσεται ἔπη.

6.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἡρώων κίρνε' ἀρετᾶς, μακίρων δὲ προφήταν,
 Ἑλλάνων βιοτᾷ δεύτερον ἀέλιον,
 Μουσῶν φέγγος Ὀμηρον, ἀγήραντον στόμα κυσμον
 παντός, ἀλιτροθία, ξείνε, κεκευθε κόνις.

7.—ΑΛΛΟ

Ἐυβάδε θεῖος Ὀμηρος, δὲ Ἑλλάδα πᾶσαν αἶσα,
 Θήβης ἐκγεγαῶς τῆς ἑκατονταπύλου.

8.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Οὐκέτι θελγόμενας, Ὀρφεῦ, δρύας, οὐκέτι πέτρας
 ἄξεις, οὐ θηρῶν αὐτουόμους ἀγέλας·
 οὐκέτι κοιμάσεις ἀνέμων βρόμον, οὐχὶ χάλαζαν,
 οὐ νεφετῶν συρμούς, οὐ παταγεύσαν ἄλα.

¹ To call himself yours.

² This epigram is not meant to be sepulchral, but refers to

BOOK VII. 5-8

5.—UNCERTAIN, BY SOME ATTRIBUTED TO ALCAEUS

On the Same

No, not even if ye set me, Homer, up all of beaten gold in the burning lightning of Zeus, I am not and will not be a Salamman, I the son of Meles will not be the son of Driesagoras, let not Greece look on that. Tempt some other poet,¹ but it is thou, Chios, who with the Muses shalt sing my verses to the sons of Hellas.²

6.—ANTIPATER OF SIDON

On the Same

O KITHAROS, the sea-beat earth covers Homer, the herald of the heroes' valour, the spokesman of the gods, a second sun to the life of the Greeks, the light of the Muses, the mouth that groweth not old of the whole world.

7.—ANONYMOUS

On the Same

HERE is divine Homer, who sang of all Hellas, born in Thebes of the hundred gates.³

8.—ANTIPATER OF SIDON

On the poet Orpheus, son of Oeagrus and Calliope

No more, Orpheus, shalt thou lead the charmed oaks and rocks and the shepherdless herds of wild beasts. No more shalt thou hush the howling winds and the hail, and the drifting snow, and a statue of Homer at Salamis in Cyprus, one of the towns which claimed his parentage.

¹ i.e. Egyptian Thebes, which also claimed to be his birth-place.

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ὦλεο γάρ· σὲ δὲ πολλὰ κατωδύραντο θύγατρες
 Μυαμοσύνας, μίτηρ δ' ἔξοχα Καλλιόπῃ.
 τί φθιμένοις στοναχέμεν ἐφ' υἱίσιν, ἀνίε' ἀλαλκείῳ
 τῶν παιδῶν Ἀΐδην οὐδὲ θεοῖς δυναμῆς;

9.—ΔΑΜΑΓΗΤΟΣ

Ὅρφέα Θρηκίῃσι παρὰ προμολῇσιν Ὀλύμπου
 τυμβοτὸς ἔχει, Μούσῃς υἱία Καλλιόπῃς,
 ᾧ δρύες οὐκ ἀπιθῆσαν, ὅττι σὺν ἄμ' ἔσπετο πέτρῃ
 ἀψυχος, θηρῶν θ' ὕλονύμων ἀγέλα,
 ὅς ποτε καὶ τελετὰς μυστηριδᾶς εὔρετο Βύκχου,
 καὶ στιχὸν ἥρωφ' ἔρυκτὸν ἔτευξε ποδί,
 ὅς καὶ ἀμειλικτοῖο βαρὺ Κλυμενίου ῥυθμῷ
 καὶ τὸν ἀκήλητον θυμὸν ἔθελξε λυρᾷ.

10.—ΑΔΗΑΟΝ

Καλλιόπῃς Ὅρφη καὶ Οἰάγροιο θανόντα
 ἐκλαυσαν ξανθαὶ μυρία Πιστονίδες
 στικτοὺς δ' ἤμαξαντο βραχιονας, ἡμφιμελαίνῃ
 δυνάμεναι σκοδιῇ Θρηκίον πλόκαμον·
 καὶ δ' αὐταὶ στοναχέοντε συν εὐφορμιγγι Λυκείῃ
 ἔρρηξαν Μοῦσαι δάκρυα Πισριδῆς,
 μυρομέναι τὸν ἀοῖδον· ἐπωδύραντο δὲ πέτραι
 καὶ δρύες, ἅς ἐρατῇ τὸ πρῶτον ἔθελγε λύρῃ.

11.—ΑΣΚΛΗΠΙΑΔΟΣ

Ὁ γλυκεὺς Ἡρίωνος αὐτὸς ποίησ', οὐχὶ πολὺς μὲν,
 ὥς ἂν παρθενικᾶς ἐννεακαιδεκάτης,

BOOK VII. 8-xi

the roaring sea. For dead thou art; and the daughters of Mnemosyne bewailed thee much, and before all thy mother Calliope. Why sigh we for our dead sons, when not even the gods have power to protect their children from death?

9.—DAMAGETUS

On the Same

THE tomb on the Thracian skirts of Olympus holds Orpheus, son of the Muse Calliope; whom the trees disloyal not and the lifeless rocks followed, and the herds of the forest beasts, who discovered the mystic rites of Bacchus, and first linked verse in heroic feet, who charmed with his lyre even the heavy sense of the implacable Lord of Hell, and his unyielding wrath.

10. ANONYMOUS

On the Same

THE fair-haired daughters of Bistonæ shed a thousand tears for Orpheus dead, the son of Calliope and Oeagrus, they stained their tattooed arms with blood, and dyed their Thracian locks with black ashes. The very Muses of Pieria, with Apollo, the master of the art, burst into tears mourning for the singer, and the rocks moaned, and the trees, that erst he charmed with his lovely lyre.

11.—ASCLEPIADES

On Erinna (inscribed on a Volume of her Poems)

THIS is the sweet work of Erinna, not great indeed in volume, as being that of a maiden of nineteen

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ἀλλ' ἐτέρων πολλῶν δυνατώτερος· εἰ δ' Ἀΐδας μοι
μὴ ταχὺς ἦλθε, τίς ἂν ταλίκον ἔσχ' ὄνομα,

J. H. Merivale, in *Collocations from the Greek Anthology*, 1833, p. 205, J. A. Symonds the you-ker, in *Similes of the Greek Poets*, li. p. 305

12.—ΑΔΙΛΟΝ

* Ἄρτι λοχευομένην σε μελισσοτόκων ἔαρ ὕμνων,
ἄρτι δὲ κυκνεῖω φθεγγομένην στυματι,
ἦλασεν εἰς Ἀχέροντα διὰ πλατὺ κῆμα καμύντων
Μοῖρα, λινοκλώστου δεσποτις ἡλακίιτης
σὸς δ' ἐπέων, Ἥρινα, καλὸς πόνος οὐ σε γεγωνεῖ
φθίσθαι, ἔχειν δὲ χοροὺς ἄμμιγα Πιερίσιν.

13.—ΔΕΩΝΙΔΟΥ, ΟΙ ΔΕ ΜΕΛΕΑΓΕΥΟΥ

Παρθενικὰν νεαοῖδον ἐν ὕμνοπόλοισι μέλισσαν
Ἥρινναν, Μουσῶν ἄνθεα δρεπτομένην,
Ἄδας εἰς ὕμέναιον ἀνάρπασεν. ἥ ῥα τόδ' ἔμφρων
εἰπ' ἐτύμως ἁ παῖς. "Βάσκανος ἔσσ', Ἀΐδα."

14.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Σαπφῷ τοι κεύθει, χθὼν Αἰολί, τὰν μετὰ Μούσαις
ἀθανάταις θνατὰν Μοῦσαν ἀειδομένην,
ἂν Κύπρις καὶ Ἑρως συνάμ' ἔτραφον, ἃς μετὰ Πειθῶ
ἔπλεκ' ἀειζῶον Πιερίδων στέφανον,
Ἑλλαδί μὲν τέρψιν, σοὶ δὲ κλέος. ὦ τριέλικτον
Μοῖραι δινεῦσαι νῆμα κατ' ἡλακάτας,
πῶς οὐκ ἐκλώσασθε πανυφθιτον ἡμᾶρ ἰοιδῶ
ἄφθιτα μησαμένῃ δῶρ' Ἑλικωνιάδων,

A. Lang, *Stories of Parnassus*, vol. 2, p. 173.

BOOK VII. 11-14

but greater in power than that of many others. If Death had not come early to me, who would have had such a name?

12.—ANONYMOUS

On the Same

JUST as thou wast giving birth to the spring of thy honeyed hymns, and beginning to sing with thy swan-like voice, Fate mistress of the distaff that spins the thread, bore thee over the wide lake of the dead to Acheron. But the beautiful work Erinn, of thy verse cries aloud that thou art not dead, but foinest at the dance of the Muses.

13. LEONIDAS on MELEAGER

On the Same

As Erinn, the maiden honey-voce, the new singer in the poets' quire, was gathering the flowers of the Muses, Hades carried her off to wed her. That was a true word, indeed, the girl spoke when she lived "Hades, thou art an envious god."

14.—ANTIPATER OF SIDON

On Sappho

O AEOLIAN land, thou coverest Sappho, who with the immortal Muses is celebrated as the mortal Muse, whom Cypris and Eros together reared, with whom Peitho wove the undying wreath of song, a joy to Helios and a glory to thee. O ye Fates twirling the triple thread on the spindle, why spun ye not an everlasting life for the singer who devised the deathless gifts of the Muses of Helicon?

GREEK ANTHOLOGY

15.—ΑΝΤΙΠΑΤΡΟΤ

Ὀνομά μιν Σαπφω. τόσσον δ' ὑπερέσχον ἀοιδᾶν
θῆλειαν, ἀνδρῶν ὅσσον ὁ Μαιωνίδας.

16.—ΠΙΝΤΤΟΤ

Ὅστέα μὲν καὶ κωφον ἔχει τύφος ὄνομα Σαπφοῦς·
αἱ δὲ σοφαὶ κείνης ῥήσιες ἀθάνατοι.

17.—ΤΤΑΛΙΟΤ ΛΑΤΡΕΑ

Λιολικον παρὰ τύμβον ἰων, ξενε, μή με θανοῦσαν
τᾶν Μυτιληναίων ἐνεπ' ἀοιδοπόλον
τόνδε γὰρ ἀνθρώπων ἔκαμον χέρες ἔργα δὲ φωτῶν
ἐς ταχυνὴν ἔρρει τοιάδε ληθεδόνα.
ἦν δέ με Μουσέων ἐτάσης χάριν, ὣν ἀφ' ἐκίστης 5
δαίμονος ἄνθος ἐμῇ θῆκα παρ' ἐννεάδι,
γνώσσεαι ὡς Ἀΐδεω σκότον ἔκφυγον· οὐδέ τις ἔσται
τῆς λυρικῆς Σαπφοῦς νώνυμος ἡέλιος.

18.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀνέρα μὴ πέτρη τεκμαίρεο. λιτὸς ὁ τύμβος
ὀφθῆναι, μεγάλου δ' ὅσπερ φωτὸς ἔχει.
εἰδῆσιν Ἀλκμῶνα, λύρης ἐλατήρα Λακαίνης
ἔξαχον, δν Μουσέων ἐννέ ἀριθμὸς ἔχει
κεῖται δ' ἡπείροις διδύμοις ἔρις, εἴθ' ὅγε Λυδός, 6
εἴτε Λάκων· πολλαὶ μητέρες ὕμνοπόλων.

BOOK VII. 15-18

15.—ANTIPATER

On the Same

My name is Sappho, and I excelled all women in song as much as Maeonides excelled men.

16.—PINYTUS

On the Same

The tomb holds the bones and the dumb name of Sappho, but her skilled words are immortal.

17.—TULLIUS LAUREAS

On the Same

When thou passest, O stranger, by the Aeolian tomb, say not that I, the Lesbian poetess, am dead. This tomb was built by the hands of men, and such works of mortals are lost in swift oblivion. But if thou enquirest about me for the sake of the Muses, from each of whom I took a flower to lay beside my nine flowers of song,¹ thou shalt find that I escaped the darkness of death, and that no sun shall dawn and set without memory of lyric Sappho.

18.—ANTIPATER OF THESSALONICA

On Alcman

Do not judge the man by the stone. Simple is the tomb to look on, but holds the bones of a great man. Thou shalt know Alcman the supreme striker of the Laconian lyre, possessed by the nine Muses. Here resteth he, a cause of dispute to two continents, if he be a Lydian or a Spartan. Minstrels have many mothers.

¹ *i.e.* books of verse.

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19.—ΛΕΩΝΙΔΟΥ

Τὸν χαρίεντ' Ἀλκμᾶνα, τὸν ὑμνητῆρ' ὑμνταίων
 κύκνον, τὸν Μουσῶν ἄξια μελψιμενον.
 τύμβος ἔχει, Σπύρτας μεγύλαν χάριν. τίθ' ὅ γε λοῖυθος
 ἄχθος ἀπορρίψας οἶχεται εἰς Ἀΐδαν.

20.—ΑΔΕΣΠΟΤΟΝ

Ἐσβέσθης, γηραιε Σοφόκλεες, ἄνθος αἰοιδῶν,
 σίνωπὸν Βακχου βοτρυν ἐρεπτόμενος.

21.—ΣΙΜΙΟΥ

Τὸν σέ χοροῖς μέλψαντα Σοφοκλέα, παῖδα Σοφ' ἄλλον,
 τὸν τραγικῆς Μουσῆς ἀστέρα Ἰκερόπιον,
 πολλάκις δν θυμέλῃσι καὶ ἐν σκηνῇσι τεθῆλως
 βλαιοσος Ἀχαρνίτης κισσὸς ἔραψε κόμην,
 τύμβος ἔχει καὶ γῆς ὀλίγον μέρος· ἀλλ' ὁ περισσὸς δ
 αἶδων ἀθανάτοις δέρεται ἐν σελίσιν.

22.—ΤΟΥ ΑΥΤΟΥ

Ἦρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἡρέμα, κισσέ,
 ἔρπιζοις, χλοεροῦς ἐκπροχέων πλοκάμους,
 καὶ πέταλοι πάντη θάλλοι ῥόδου, ἥ τε φιλορρώξ
 ἄμπελος, ὕγρὰ πέριξ κλήματα χευαμένῃ,
 εἵνεκεν εὐεπίης πινυτόφρονος, ἣν ὁ μελιχρὸς δ
 ἥσκησ' ἐκ Μουσέων ἄμμυγα καὶ Χαρίτων.

19.—LEONIDAS (OF ALEXANDRIA ?)

On the Same

ALCMAH the graceful, the swan-singer of wedding hymns, who made music worthy of the Muses, lieth in his tomb, a great ornament to Sparta, or perhaps at the last he threw off his burden and went to Hades.

(The last couplet is quite obscure as it stands.)

20.—ANONYMOUS

On Sophocles

Thy light is out, aged Sophocles, flower of poets, crowned with the purple clusters of Bacchus.

21.—SIMIAS

On the Same

O SOPHOCLES, son of Sophillus, singer of choral odes, Attic star of the tragic Muse, whose locks the curving ivy of Acharnae often crowned in the orchestra and on the stage a tomb and a little portion of earth held thee, but thy exquisite life shines yet in thy immortal pages.

22.—BY THE SAME

On the Same

GENTLY over the tomb of Sophocles, gently creep, O ivy, flinging forth thy green curls, and all about let the petals of the rose bloom, and the vine that loves her fruit shed her plant tendrils around, for the sake of that wise-hearted beauty of diction that the Muses and Graces in common bestowed on the sweet singer.

23.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Θάλλοι τετρακόρυμβος, Ἀνάκρεον, ἄμφι σὲ κισσός,
 ἄβρά τε λειμωνῶν πορφυρεῶν πέταλα·
 πηγαὶ δ' ἀργιούεντος ἀναθλίβονται γάλακτος.
 εὐώδεις δ' ὑπὸ γῆς ἡδὺ χέουτο μέθυ,
 ὄφρα κέ τοι σποδιῇ τε καὶ ὀστέα τέρψιν ἄρηται, 5
 εἰ δὴ τις φθιμένοις χρίμπτεται εὐφροσύνα.

23 B.—ΕΙΣ ΤΟΝ ΑΥΤΟΝ

ὦ τὸ φίλον στέρξας, φίλε, βάρβιτον, ὦ σὺν ἀοιδᾷ
 πάντα διαπλώσας καὶ σὺν ἔρωτι βίον.

24.—ΣΙΜΩΝΙΔΟΥ

Ἡμερὶ πανθέλκεταιρα, μεθυτροφε, μήτερ ὀπώρας,
 οὔλης ἢ σκολιὸν πλόγμα φύεις ἔλικος,
 Τηλοὶ ἡβήσειας Ἀνακρείοντος ἐπ' ἄκρῃ
 στήλῃ καὶ λεπτῇ χώματι τοῦδε τάφου,
 ὥς ὁ φιλάκρητός τε καὶ αἰνοβαρὴς φιλοκώμοις 5
 παυννχίσῳ κρούων τὴν φιλόπαιδα χέλυν,
 κῆν χθονὶ πεπτηώς, κεφαλῆς ἐφύπερθε φέροιτο
 ὠγλαδὺν ὠραίων βότρυι ἀπ' ἀκρεμονῶν,
 καὶ μιν ἀεὶ τέγγοι νοτερὴ δρόσος, ἥς ὁ γεραίος
 λαροτερον μαλακῶν ἔπνεεν ἐκ στομάτων, 10

25.—ΤΟΥ ΑΥΤΟΥ

Οὗτος Ἀνακρείοντα, τὸν ἄφθιτον εἵνεκα Μουσέων
 ὕμνοπύλον, πάτρης τυμβος ἔδεκτο Τέω,

23.—ANTIPATER OF SIDON

On Anacreon

LET the four-clustered ivy, Anacreon, flourish
 around thee, and the tender flowers of the purple
 meadows, and let fountains of white milk bubble up,
 and sweet-smelling wine gush from the earth, so that
 thy ashes and bones may have joy, if indeed any
 delight toucheth the dead.

23 II.—ANONYMOUS

On the Same

O beloved who didst love to clear life, O thou
 who didst sail through thy whole life with song and
 with love.

24.—SIMONIDES (?)

On the Same

O VINE who sweetest all, nurse of wine, mother
 of the grape, thou who dost put forth thy web of
 curling tendrils flourish green in the fine soil and
 climb up the pillar of the grave of Teian Anacreon,
 that he, the reveller heavy with wine, playing all
 through the night on his lad-loving lyre, may even as
 he lies low in earth have the glorious ripe clusters
 hanging from the branches over his head, and that
 he may be ever steeped in the dew that scented
 the old man's tender lips so sweetly.

25.—BY THE SAME (?)

On the Same

IN this tomb of Teos, his home, was Anacreon laid,
 the singer whom the Muses made deathless, who

δε Χαρίτων πνείοντα μέλη, πνείοντα δ' Ἑρώτων,
 τον γλυκὺν ἐς παίδων ἱμερον ἡρμόσατο.
 μούνος δ' εἰν Ἀχέροντι βαρύνεται, οὐχ ὅτι λείπων 5
 ἥελιον, Ἀθηῆς εὐθυδ' ἔκυρσε δομων
 ἀλλ' ὅτι του χαρίεντα μετ' ἡίδεοισι Μεγιστέα,
 καὶ του Σμερδίου Ἡρήκα λάλειπε πόθον.
 μόλπῃς δ' οὐ λιγυι μελιτερπέος, ἰλλλ' ἔτ' ἐκείνον
 Βαρβιτον οὐδε θανών εὔνασεν εἰν Ἀΐδῃ. 10

26.—ΑΝΤΙΠΑΤΡΟΣ ΣΙΔΩΝΙΟΥ

Ξεῖνε, τιφον παρὰ λιτὸν Ἀνακρέοντος ἡμειβων,
 εἰ τί τοι ἐκ βιβλων ἦλθεν ἐμῶν ὄφελος.
 σπείσον ἐμῇ σποδιῇ σπείσον γανος, ὄφρα κεν οἶνῃ
 ὁστέα γηθήσῃ τάμὰ νοτιζόμενα,
 ὥς ὁ Διωνύσου μεμελημένος εὐάσι κόμοις,
 ὥς ὁ φιλακρητου σύντροφος ἁρμονίης
 μηδὲ καταφθιμένος Βακχου διχα τοῦτον ὑποίσω
 τὸν γυνεῇ μεροπων χώρον ὀφειλόμενον.

27.—ΤΟΥ ΑΥΤΟΥ

Εἴης ἐν μακάρεσσιν, Ἀνάκρεον, εὐχος Ἰώνων,
 μήτ' ἐρατῶν κομῶν ἀνδιχα, μήτε λύρης
 ἢ γὰρ δὲ δερκομένοισιν ἐν ὄμμασιν οὐλον αἰεδοῖς,
 αἰθύσσων λιπαρῆς ἀνθος ὑπερθε κόμης,
 ἢ πρὸς Εὐρυπύλῃν τετραμμένος, ἢ Μεγιστῇ, 5
 ἢ Κικονα Ἐρηκος Σμερδίῳ πλόκαμον,
 ἢ δὲ μέθυ βλύζων, ἀμφιβροχος εἴματα Βακχῆ,
 ἀκρητου λείβων νέκταρ ἀπὸ στολιδων.
 τρισσοῖς γάρ, Μούσαισι, Διωνυσῇ καὶ Ἑρωτι,
 πρέσβυ, κατεσπείσθη πᾶς ὁ τεὸς βίος. 10

set to the sweet love of lads measures breathing of the Graces, breathing of Love. Alone in Acheron he grieves not that he has left the sun and dwelleth there in the house of Lethe, but that he has left Megisteus, graceful above all the youth, and his passion for Thracian Smerdies. Yet never doth he desert from song delightful as honey, and even in Hades he hath not laid that lute to rest.

26.—ANTIPATER OF SIDON

On the Same

Stranger who passeth by the simple tomb of Anacreon, if any profit came to thee from my books, pour on my ashes, pour some drops, that my bones may rejoice refreshed with wine, that I who delighted in the loud-voiced revels of Dionysus, I who dwelt amid such music as loveth wine, even in death may not suffer without Bacchus my sojourn in this land to which all the sons of men must come.

27.—BY THE SAME

On the Same

ANACREON, glory of Ionia, mayest thou among the dead be not without thy beloved revels, or without thy lyre, and still mayest thou sing with swimming eyes, snaking the entwined flowers that rest on thy essenced hair, turned towards Eurypyle, or Megisteus, or the locks of Thracian Smerdies, spouting sweet wine, thy robe drenched with the juice of the grape, wringing untempered nectar from its folds. For all thy life, O old man, was poured out as an offering to these three, the Muses, Bacchus, and Love.

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28.—ΑΔΕΣΠΟΤΟΝ

ὦ ξένε, τόνδε τύφον τὸν Ἀνακρέοντος ἀμείβων,
σπείσον μοι παριων· εἰμὶ γὰρ οἶνοπότης.

29.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Εὐδαις ἐν φθιμένοισιν, Ἀνάκρεαν, ἐσθλὰ ποιήσας,
εὐδαι δ' ἢ γλυκερὴ νυκτιλίλος κιθάρη
εὐδαι καὶ Σμέρδης, τὸ Πύθων ἔαρ, ᾗ σὺ μελίσδωι.
βάρβιτ' ἀνεκρούοι νέκταρ ἐναρμόνιον.
ἠῖθεων γὰρ Ἑρώτος ἔφυς σκοπός· εἰς δὲ σὲ μῶνον δ
τόξα τε καὶ σκολιάς εἶχεν ἐκηβολίας.

30.—ΤΟΥ ΑΥΤΟΥ

Τύμβος Ἀνακρέοντος· ὁ Τηῖος ἐνθάδε κύκνος
εὐδαι, χῆ παιδων ζωροτάτη μανίη.
ἄκμῃν οἱ λυρόεν τι μελίζεται ἀμφὶ Βαθύλλῳ
ἥμερα, καὶ κισσοῦ λευκὸς ἔδωδε λίθος.
οὐδ' Αἰῖδος σοι ἔρωτας ἀπέσβησαν, ἐν δ' Ἀχέροντος δ
ὦν ὅλος ὠδίνεις Κύπριδι θερμότερη.

31.—ΔΙΟΣΚΟΡΙΔΟΥ

Σμερδίη ὦ ἐπὶ Θρηκὶ τακεῖς καὶ ἐπ' ἔσχατον ὀστεῖν,
κῶμον καὶ πάσης κοίρανε παννυχίδος,

BOOK VII. 28 31

28.—ANONYMOUS

On the Same

O STRANGER, who passest this tomb of Anacreon
pour a libation to me in going by, for I am a wine-
bibber

29 ANTIPATER OF SIDON

On the Same

Thou sleepest among the dead, Anacreon, thy
good day's labour done, thy sweet lyre that talked
all through the night sleepeth too. And Smerdis
sleeps, the spring-tide of the Loves, to whom, striking
the lyre, thou madest music like unto nectar. For
thou wast the target of Love, the Love of lads, and
to shoot thee alone he had a bow and subtle archer
craft.

30.—BY THE SAME

On the Same

THIS is Anacreon's tomb, here sleeps the Teian
swan and the untimpered madness of his passion
for lads. Still singeth he some song of longing to
the lyre about Bathyllus, and the white marble is
perfumed with ivy. Not even death has quenched
thy loves, and in the house of Acheron thou sufferest
all through thee the pangs of the fever of Cyprus.

31.—DIOSCORIDES

On the Same

O ANACREON, delight of the Muses, lord of all
revels of the night, thou who wast melted to the

GREEK ANTHOLOGY

τερπνότατε Μοῦσῃσιν Ἀνάκρεον, ὦ πλ Βαθύλλῳ
 χλωρὸν ὑπὲρ κυλίκων πολλάκι δάκρυ χέας,
 αὐτόματά τοι κρῆναι ἀναβλύζοιεν ἀκρήτου, 5
 κῆκ μακάρων προχοαὶ νέκταρος ἀμβροσίον·
 αὐτόματοι δὲ φέροιεν ἶον, τὸ φιλέσπερον ἄνθος,
 κῆποι, καὶ μαλακῇ μύρτα τρέφοιτο δροσφ·
 ὄφρα καὶ ἐν Διοῦς οἴνωμένος ἀβρὰ χορεύσῃς,
 βεβληκῶς χρυσέην χεῖρας ἐπ' Ἐὐρυπύλῃν. 10

32.—ΙΟΤΑΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΥΠΤΟΥ

Πολλάκι μὲν τόδ' ἄεισα, καὶ ἐκ τύμβου δὲ βοήσω·
 " Πίνετε, πρὶν ταύτην ἀμφιβάλησθε κύων."

33.—ΤΟΥ ΑΥΤΟΥ

α. Πολλὰ πινὼν τέθνηκας, Ἀνάκρεον. β. Ἀλλὰ
 τρυφήσας·
 καὶ σὺ δὲ μὴ πίνων ἔξαι εἰς Ἀἴδην.

34.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Περικὰν σάλπιγγά, τὸν εὐαγέων βαρὺν ὕμνων
 χαλκευτάν, κατέχει Πίνδαρον ἄδε κόους,
 οὐ μέλος εἰσατῶν φθέγγαιό κεν, ὥς ἀπὸ Μουσῶν
 ἐν Κάδμοι θαλάμοις σμῆνος ἠπεπλαστα.

BOOK VII. 31-34

marrow of thy bones for Thracian Smerdtes, O thou who often bending o'er the cup didst shed warm tears for Bathylus, may founts of wine bubble up for thee unbidden, and streams of ambrosial nectar from the gods; unbidden may the gardens bring thee violets, the flowers that love the evening, and myrtles grow for thee nourished by tender dew, so that even in the house of Demeter thou mayest dance delicately in thy cars, holding golden Eurypyle in thy arms.

32.—JULIANUS, PREFECT OF EGYPT

On the Same

OFTEN I sing thee, and I will cry it from the tomb,
"Drink ere ye put on this garment of the dust."

33.—BY THE SAME

On the Same

A "You died of drinking too much, Anacreon."
B. "Yes, but I enjoyed it, and you who do not drink will come to Hades too."

34.—ANTIPATER OF SIDON

On Pindar

THIS earth holds Pindar, the Pierian trumpet, the heavily smiting smith of well-outlined hymns, whose melody when thou nearest thou wouldst exclaim that a swarm of bees from the Muses fashioned it in the bridal chamber of Cadmus.

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35.—ΑΙΩΝΙΔΟΥ

Ἄρμενος ἦν ξείναισιν ἀνὴρ ὃδε καὶ φίλος ἡστοῖς,
Πίνδαρος, εὐφώνων Πιερίδιον τρύπουλος.

36.—ΕΡΥΚΙΟΥ

Αἰεὶ τοι λιπαρῶ ἐπὶ σήματι, δις Σοφόκλεις,
σκηνίτης μαλακοῦς κισσὸς ἄλοιο πόδας
αἰεὶ τοι βούπαισι περιττίζοιτο μελίσσαι
τύμβος, Ὑμητεῖω λειβόμενος μέλιτι,
ὥς ἂν τοι ρεῖη μὲν αἰ γύνος Ἀτθίδι δέλτω
κηρός, ὑπὸ στεφάνοις δ' αἰὲν ἔχῃς πλοκάμους.

37.—ΔΙΟΣΚΟΡΙΔΟΥ

α. Τύμβος ὃδ' ἐστ', ὦνθρωπε, Σοφοκλέας, ὃν παρὰ
Μουσέων
ἱρὴν παρθεσίην, ἱερὸς ὦν, ἔλαχον·
ὃς με τὸν ἐκ Φλίουντος, ἔτι τρίβολον πατέοντα,
πρίνινον, ἐς χρύσεον σχῆμα μεθηρμόσατο,
καὶ λεπτὴν ἐνέδυσεν ἄλουργίδα· τοῦ δὲ θανόντος
εὐθετον ὀρχηστὴν τῇδ' ἀνέπαυσα πόδα.

¹ A machine for threshing, like a cartow.

BOOK VII. 35-37

35.—LEONIDAS

On the Stone

CONGENIAL to strangers and dear to his countrymen was this man, Pindar, the servant of the sweet-voiced Muses.

36.—ERYCIAS

On Sophocles

Ever, O divine Sophocles, may the ivy that adorns the stage dance with soft feet over thy polished nardment. Ever may the tomb be encompassed by bees that bedew it, the children of the ox, and drip with honey of Hymettos, that there be ever store of wax flowing for thee to spread on thy Attic writing tablets, and that thy locks may never want a wreath.

37.—DIOSCORIDES

On the Stone

(A statue of a Satyr is supposed to speak)

A "This is the tomb of Sophocles which I, his holy servant, received from the Muses as a holy trust to guard. It was he who, taking me from Phlius where I was carved of holly-oak and still trod the tribulum,¹ wrought me into a creature of gold and clothed me in fine purple.² On his death I ceased from the dance and rested my light foot here."

¹ i.e. from the rude Satyric drama he evolved Attic tragedy a very exaggerated statement.

GREEK ANTHOLOGY

β Ὅλβιος, ὡς ἄγνῳν ἔλαχες στάσιν· ἢ δ' ἐνὶ χερσὶν
κούριμος, ἐκ ποίης ἤδε διδασκαλίας;

α. Εἴτε σοι Ἀντιγόνην εἰπεῖν φίλον, οὐκ ἂν ἁμάρτοισ,
εἴτε καὶ Ἥλέκτραν ἀμφότεραι γὰρ ἄκρον. 10

38.—ΔΙΟΔΩΡΟΥ

θεῖος Ἀριστοφάνευς ὑπ' ἐμοὶ νέκυν· εἰ τίνα πεύθῃ,
κωμικός, ἀρχαίης μῦθμα χοροστασίης.

39 —ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ὁ τραγικὸν φῶνημα καὶ ὀφρυόεσσαν ᾠοιδὴν
πυργώσας στιβαρῇ πρῶτος ἐν εὐεπίῃ,
Αἰσχύλος Εὐφορίωνος, Ἐλευσινίης ἐκὰς αἴης
κεῖται, κυδαίνων σήματι Τρινακρίην.

40.—ΔΙΟΔΩΡΟΥ

Αἰσχύλον ἤδε λέγει ταφίῃ λίθος ἐνθάδε κεῖσθαι
τὸν μέγαν, οἰκείης τῇλ' ἀπὸ Κεκροπίης,
λευκὰ Γέλα Σικελοῦ παρ' ὕδατα τίς φθονος, αἰαῖ,
Θησείδας ὠγαθῶν ἐγκοτος αἰὲν ἔχει;

41.—ΑΔΕΣΠΟΤΟΝ

* Ἀ μάκαρ ἄμβροσίῳσι συνέστιε· φίλτατε Μούσαις,
χαῖρε καὶ εἰν Ἀἰδεω δωμασι, Καλλίμαχε.

BOOK VII. 37-41

B. "Blessed art thou, how excellent thy post! And the mask of a girl in thy hand with shaven hair as of a mourner, from what play is she?" A. "Say Antigone if thou wilt, or say Electra, in either case thou art not wrong, for both are supreme."¹

38.—DIODORUS

On Aristophanes

DIVINE Aristophanes lies dead beneath me. If thou askest whence, it is the comic poet who keeps the memory of the old stage alive.

39.—ANTIPATER OF THESSALONICA

On Aeschylus

HEAR, far from the Attic land, making Sicily glorious by his tomb, lies Aeschylus, son of Euphorion, who first built high with massive eloquence the diction of tragedy and its beetling song.

40.—DIODORUS

On the Same

THIS tombstone says that Aeschylus the great lies here, far from his own Attica, by the white waters of Sicilian Gelas. What spiteful grudge against the good is this, alas, that ever besets the sons of Theseus?

41.—ANONYMOUS

On Callimachus

HAIL blessed one, even in the house of Hades, Callimachus, dearest companion of the divine Muses.

¹ The Satyr would have carried the mask of Sophocles best creation.

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42.—ΑΛΛΟ

Ἄ μέγα Βαπτιάδας σοφοῦ περίπυστον δνειαρ,
 ἧ ῥ' ἐτεδὸν κερυῶν, οὐδ' ἐλέφαντος ἔης
 τοῖα γὰρ ἄμμιν ἔφηνας, ἅτ' οὐ πάρος ἄνδρες ἴδμεν,
 ἰμφί τε ἰθανάτους, ἰμφί τε ἡμιθέους,
 εὐτέ μιν ἐκ Λιβύης ἀναείρας εἰς Ἑλικῶνα
 ἤγαγες ἐν μέσσαις Πιερίδεσσι φέρων
 αἱ δέ οἱ εἰρομένῃ ἰμφ' ὀργυγίων ἡρώων
 Αἶτια καὶ μακίρων εἶρον ἀμειβόμεναι.

5

43.—ΙΩΝΟΣ

Χαῖρε μελαμπετάλοις, Εὐριπίδη, ἐν γυαλοῖσι
 Πιερίας τὸν αἰεὶ νυκτὸς ἔχων θάλαμον·
 ἴσθι δ' ὑπὸ χθονὸς ὦν, ὅτι σοι κλέος ἀφθιτον ἔσται
 Ἴσον Ὀμηρείαις ἀενάοις χάρισι.

J. A. Symonds, *Lib. younger, Studies of the Greek Poets*, II.
 302.

44.—ΙΩΝΟΣ

Εἰ καὶ δακρυόεις, Εὐριπίδη, εἶλέ σε πότμος,
 καὶ σε λικορραῖσται δείπνον ἔθεντο κύνες,
 τὸν σκηνῇ μελίγηρυν ἀηδόνα, κόσμον Ἀθηνῶν,
 τὸν σοφῇ Μουσέων μιξάμενον χάριτα,
 ἀλλ' ἔμολες Πελλαῖον ὑπ' ἡρίον, ὥς ἂν ἡ λάτρις
 Πιερίδων ναίης ἀγχύθῃ Πιερίδων.

5

BOOK VII 42-44

42.—ANONYMOUS

On the Acta (Origins) of the Name

AN great and renowned dream of the skilled son of Battus,¹ verily thou wast of horn, not of ivory, for thou didst reveal things to us touching the gods and demigods which never man knew before, then when catching him up, thou didst bear him from Libya to Hecaton, and didst set him down in the midst of the Muses. And there as he wove the Origins of primeval heroes they in turn wove for him the Origins also of the girls.

43.—ION

On Euripides

Hail, Euripides, dwelling in the chamber of eternal night in the dark-roofed valleys of Pieria! Know, though thou art under earth, that thy renown shall be everlasting, equal to the perennial charm of Homer.

44.—BY THE SAME

On the Name

THOUGH a fearful fate befel thee, O Euripides, devoured by wolf-hounds, thou, the honey-voiced nightingale of the stage, the ornament of Athens, who didst mingle the grace of the Muses with wisdom, yet thou wast laid in the tomb at Pella, that the servant of the Pierian Muses should dwell near the home of his mistresses.

¹ Callimachus claimed that the Muses revealed the matter of the poem to him in a dream.

GREEK ANTHOLOGY

45.—ΘΟΥΚΥΔΙΔΟΥ

Μνημα μὲν Ἑλλας ἅπασ' Εὐριπίδου· ὅστέα δ' ἴσχει
 γῇ Μακεδῶν· ἥ γὰρ δέξατο τέρμα βίου.
 πατρὶς δ' Ἑλλάδος Ἑλλάς, Ἀθῆναι· πλεῖστα δὲ
 Μούσαις
 τέρψας, ἐκ πολλῶν καὶ τὸν ἔπαινον ἔχει.

46.—ΑΔΗΛΟΝ

Οὐ σὸν μνημα τόδ' ἔστ', Εὐριπίδη, ἀλλὰ σὺ τοῦδε
 τῇ σῇ γὰρ δόξῃ μνημα τόδ' ἀμπέχεται.

47.—ΑΛΛΘ

Ἄπασ' Ἀχαιῖς μνημα σὸν, Εὐριπίδη·
 οὔκουν ἄφωνος, ἀλλὰ καὶ λαλητῆος.

48.—ΑΛΛΟ

Αἰθαλέοιο πυρὸς σάρκες ῥιπῇσι τρυφηλαῖ
 ληφθεῖσαι, νοτίην ὥσαν ἅπ' αἰθομεναι·
 μοῦνα δ' ἔνεστι τάφῳ πολυδακρυῷ ὅστέα κωφί,
 καὶ πόνος εἰνοδίοις τῇδε παρέρχομένοις.

49.—ΒΙΑΝΟΡΟΣ

Ἄ Μακέτις σε κεκευθε τάφου κύνης· ἀλλὰ πυρωθεὶς
 Ζανὶ κεραννέῳ, γαίαν ἀπημφίασας.
 τρὶς γὰρ ἐπαστράψας, Εὐριπίδη, ἐκ Διὸς αἰθῆρ
 ἤγγισε τὰν θνατὰν σώματος ἱστορίαν.¹

¹ Bury suggests ἄρμονίαν in v. 4, and I render so.

BOOK VII. 45-49

45.—THUCYDIDES THE HISTORIAN

On the Same

ALL Hellas is the monument of Euripides, but the Macedonian land holds his bones, for it sheltered the end of his life. His country was Athens, the Hellas of Hellas, and as by his verse he gave exceeding delight, so from many he receiveth praise.

46.—ANONYMOUS

On the Same

This is not thy monument, Euripides, but thou art the memorial of it, for by thy glory is this monument encompassed.

47.—ANONYMOUS

On the Same

ALL Greece is thy tomb, O Euripides; so thou art not dumb, but even vocal.

48.—ANONYMOUS

On the Same

Thy delicate flesh encompassed by the blast of glowing fire yielded up its moisture and burnt away. In the much-wept tomb is naught but dumb bones, and sorrow for the wayfarers who pass this way.

49.—BIANOR OF BITHYNIA

On the Same

THE Macedonian dust of the tomb covers thee, Euripides, but ere thou didst put on this cloak of earth thou wast scorched by the bolts of Zeus. For thrice the heaven lightened at his word and purified thy mortal frame.

GREEK ANTHOLOGY

50.—ΑΡΧΙΜΗΔΟΥΣ

Τὴν Εὐριπίδew μίτ' ἔρχεο, μίτ' ἐπιβάλλον,
 δύσβατον ἀνθρώποις οἶμον, ἀοιδοθέτα.
 λείη μὲν γὰρ ἰδεῖν καὶ ἐπὶ ῥοθός·¹ ἦν δέ τις αὐτὴν
 εἰσβαίνει, χαλεποῦ τρηχυτέρῃ σκύλοπος·
 ἦν δέ τ' ἂν Μηδείης Αἰητίδους ἄκρα χαρύξης,
 ἀμνήμων κείσῃ νέρθεν. ἔα στεφάνους.

51.—ΑΔΑΙΟΥ

Οὐ σε κυνῶν γένος εἶλ', Εὐριπίδη, οὐδὲ γυναικὸς
 οἴστρος, τὸν σκοτίης Κύπριδος ἀλλότριον,
 ἄλλ' Ἀΐδης καὶ γῆρας ὑπαι Μακέρτῃ δ' Ἀρεθούσῃ
 κείσαι, ἑταιρείῃ τιμος Ἀρχέλεω.
 σὸν δ' οὐ τοῦτον ἐγὼ τίθεμαι τάφον, ἀλλὰ τὰ
 Βάκχου
 βήματα καὶ σκηνὰς ἐμβάδ'·² ἐρειδομένας.

52.—ΔΗΜΙΟΥΤΡΙΟΥ

Ἑλλάδος εὐρυχόρον στέφανον καὶ κόσμον ἀοιδίης,
 Ἀσκραῖον γενεὴν Ἡσίοδον κατέχω.

53.—ΑΔΗΔΟΝ

Ἡσίοδος Μούσαις Ἑλικωνίσι τόνδ' ἀνέθηκα,
 ὕμνῳ νικήσας ἐν Χαλκίδι θεῖον Ὀμηρον.

¹ I suggest ἐπὶ ῥοθός αὐτῶν γένος πο.

² v. 4 ἐμβάδ' MS. I correct (ἐμβάδ' κειθεῖν. Hermann).

BOOK VII. 50-53

50.—ARCHIMEDES

On the Stone

TREAD not, O poet, the path of Euripides, neither essay it, for it is hard for man to walk therein. Smooth it is to look on, and well beaten, but if one sets his foot on it it is rougher than if set with cruel stakes. Scratch but the surface of *Medea*,¹ Aetes' daughter, and thou shalt lie below forgotten. Hands off his crowns.

51.—ADAEUS

On the Name

NEITHER dogs slew thee, Euripides, nor the rage of women, thou enemy of the secrets of Cypria, but Death and old age, and under Macedonian Arethusa thou rest, honoured by the friendship of Archelaus. Yet it is not this that I account thy tomb, but the altar of Bacchus and the buskin-trodden stage.

52.—DEMIURGUS

On Hesiod

I HOLD Hesiod of Ascrea the glory of spacious Helas and the ornament of Poesy.

53.—ANONYMOUS

On an ex-voto dedicated by Hesiod

HESIOD dedicated this to the Heliconian Muses, having conquered divine Homer in the hymn contest at Chalcia.

¹ By retouching.

GREEK ANTHOLOGY

54.—ΜΝΑΣΑΛΚΟΥ

Ἄσκη μὲν πατὴρ πολυλήϊος, ἀλλὰ θανόντος
 ὅστέα πληξίππων γῇ Μινυῶν κατέχει
 Ἡσιόδου, τοῦ πλείστον ἐν ἀνθρώποις κλέος ἐστὶν
 ἀνδρῶν κρινομένων ἐν βασιάνῃ σοφίης.

55.—ΛΑΚΑΙΟΥ

Λοκρίδος ἐν νέμει σκιερῷ νέκυν Ἡσιόδοιο
 Νύμφαι κρηνίδων λούσαν ἀπὸ σφετέρων,
 καὶ τάφον ὑψώσαντο· γάλακτι δὲ ποιμένες αἰγῶν
 ἔρραναν, ξανθῷ μιξαμένοι μέλιτι
 τοίην γὰρ καὶ γῆρυν ἀπέπνευσεν ἐννέα Μουσέων
 ὁ πρέσβυς καθαρῶν γευσάμενος λιβύδων. 5

56.—ΑΔΗΛΟΝ

Ἦν ἄρα Δημοκρίτοιο γέλωσ τοδε, καὶ τάχα λέξει
 “Οὐκ ἔλεγον γελῶν, Πάντα πέλουσι γέλωσι;
 καὶ γὰρ ἐγὼ σοφίην μετ’ ἀπείρονα, καὶ στιχα βίβλων
 τοσσατίων, καίμαι ἔρθε ταφοιο γέλωσι.”

57.—ΑΛΛΟ

Καὶ τίς ἔφν σοφὸς ᾧδε, τίς ἔργον ἔρεξε τοσοῦτον,
 ὅσσον ὁ παντοδαῆς ἤνυσε Δημόκριτος;

BOOK VII. 54-57

54.—MNASALCAS

On the Same

Ægæa, the land of broad corn-fields, was my country,
but the land of the charioteer Minyre¹ holds my
bones now I am dead. I am Hesiod, the most
glorious in the eyes of the world of men who are
judged by the test of wisdom.

55.—ALCARUS (OF MYTILENE OR MESSENIE)

On the Same

In a shady grove of Iæra the Nymphs washed the
body of Hesiod with water from their springs and
raised a tomb to him. And on it the goat-herds
poured libations of milk mixed with golden honey.
For even such was the song the old man breathed
who had tasted the pure fountains of the nine Muses.

56.—ANONYMOUS

On Democritus of Abdera

So this was the cause of Democritus' laughter, and
perchance he will say, "Did I not say, laughing, that
all is laughter? For even I, after my limitless
wisdom and the long series of my works, lie beneath
the tomb a laughing-stock."

57.—DIOGENES LARTIUS²

On the Same

Who was ever so wise, who wrought such a deed
as omniscient Democritus, who had Death for three

¹ Orehome: us.

² For those epigrams of Diogenes see note to No. 83.

GREEK ANTHOLOGY

ὃς Θάνατον παρέοντα τριῖ ἡματα δάμασιν ἔσχεν,
καὶ θερμαῖς ἄρτων ἁσθμασιν ἐξένισεν.

58.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΥΠΤΟΥ

Εἰ καὶ ἀμειδίητων νεκύων ὑπὸ γαῖαν ἀνάσσεις,
Φερσεφόνη, ψυχὴν δέχυνσο Δημοκρίτου
εὐμνείως γελώωσαν, ἐπεὶ καὶ σείω τεκοῖσαν
ἀχρυμένην ἐπὶ σοὶ μῦθος ἔκαμψε γέλωτος.

59.—ΤΟΥ ΑΥΤΟΥ

Πλούτων δέξο μάκαρ Δημόκριτον, ὥς κεν ἀνίσσων
αἰὲν ἀμειδίητων καὶ γελώοντα λάχοις.

60.—ΣΙΜΙΟΥ

Σωφροσύνη προφέρων θνητῶν ἦθει τε δικαίῳ
ἐνθάδε κεῖται ἀτὴρ θεῖος Ἀριστοκλέης·
εἰ δέ τις ἐκ πάντων σοφίης μέγαν ἔσχεν ἔπαινον,
οὗτος ἔχει πλείστον, καὶ φόβον οὐ φέρεται.

61.—ΑΔΕΣΠΟΤΟΝ

Γαῖα μὲν ἐν κόλποις κρύπτει τόδε σῶμα Ἰλάτωνος,
ψυχὴ δ' ἄθανατον τυξὶν ἔχει μακαρῶν

¹ Democritus, on the point of death but wishing for his sister's sake to live out the three days of the feast of Demeter, which it was her duty to attend, ordered her to

BOOK VII. 57-61

days in his house and entertained him with the hot steam of bread ?¹

58.—JULIANUS, PREFECT OF EGYPT

On the Same

TRICHOON, Persephone, thou rulest over the unsmiling dead beneath the earth, receive the shade of Democritus with his kindly laugh; for only laughter turned away from sorrow thy mother when she was sore hearted for thy loss.

59.—BY THE SAME

On the Same

RECEIVE Democritus, O blessed Pluto, so that thou, the ruler of the laughterless people, mayest have one subject who laughs.

60.—SIMIAS

On Plato

HENCE both the divine Aristocles,² who excelled all mortals in temperance and the ways of justice. If any one gained from all men much praise for wisdom it was he, and no envy therewith.

61.—ANONYMOUS

On the Same

THE earth in her bosom hides here the body of Plato, but his soul has its immortal station among the supply him every day with hot loaves, and by putting the steaming bread to his nose kept himself alive until the feast was over. ¹ Plato's original name

GREEK ANTHOLOGY

νίου Ἀρίστωνος, τὸν τις καὶ τηλόθι ναίων
τιμῇ ἀνὴρ ἀγαθός, θεῖον ἰδόντα βίον.

62.—ΑΛΛΟ

- α. Αἰετέ, τίπτε βέβηκας ὑπὲρ τάφον; ἢ τίνος, εἰπέ,
ἀστερόεντα θεῶν οἶκον ἀπασκοπέεις;
β. Ψυχῆς εἰμὶ Πλῆτωνος ἀποπταμένης εἰς Ὀλυμπον
εἰκῶν· σῶμα δὲ γῇ γηγενὲς Ἀτθίς ἔχει.

P. B. Shelley, "Eagle, why soarest thou?", *Poems*
(Oxford ed.), p. 712.

63.—ΑΔΕΣΠΟΤΟΝ

Τὸν κύνα Διογένη, νεκροστόλε, δέξο με, πορθμεῦ,
γυμνώσαντα βίον παντὸς ἐπισκύνιον.

64.—ΑΔΗΛΟΝ

- α. Εἰπέ, κυν, τίνος ἀνδρὸς ἐφεστῶς σῆμα φυλάσ-
σεις;
β. Τοῦ Κυνός. α. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ
Κύναι;
β. Διογένης. α. Γένος εἰπέ. β. Σινωπεύς. α. Ὃς
πίθον φέκει;
β. Καὶ μάλα· σὺν δὲ θανῶν ἀστέρας οἶκον ἔχει.

J. A. Symonds, M.D., in his *own's Studies of the Greek
Poets*, li. p. 304.

65.—ΑΝΤΙΠΑΤΡΟΤ

Διογένης τόδε σῆμα, σοφοῦ κυνός, ὃς ποτε θυμῷ
ἄρσειν γυμνήτην ἐξεπύκει βίον,

BOOK VII. 61-65

blest, the soul of Arcton's son, whom every good man, even if he dwell in a far land, honours in that he saw the divine life.

62.—ANONYMOUS

On the Same

A "FAME, why standest thou on the tomb, and on waste, tell me, and why gazest thou at the starry horre of the gods?" *B*. "I am the fango of the soul of Plato that hath flown away to Olympus, but his earth-born body rests here in Attic earth."

63.—ANONYMOUS

On Diogenes

O YEHRMAN of the dead, receive the Dog Diogenes, who laid bare the whole pretentiousness of life.

64.—ANONYMOUS

On the Same

A "TELL me, Dog, who was the man on whose tomb thou standest keeping guard?" *B*. "The Dog." *A* "But what man was that, the Dog?" *B*. "Diogenes." *A*. "Of what country?" *B*. "Of Sinope." *A*. "He who lived in a jar?" *B*. "Yes, and now he is dead, the stars are his home."

65.—ANTIPATER

On the Same

THIS is the tomb of Diogenes, the wise Dog who of old, with manly spirit, endured a life of self-denial.

¹ Literally "eye-brow" used like the Latin *supercilium* for "affectation."

GREEK ANTHOLOGY

ὦ μία τις πήρα, μία διπλοῖς, εἰς ἄμ' ἐφοῖτα
 σκίπων, αὐτάρκευς ὅπλα σασφροσύνας.
 ἀλλὰ τάφου τοῦδ' ἐκτὸς ἴτ', ἄφρονες, ὡς ὁ Σινωπεὺς δ
 ἐχθαίρει φαῦλον πάντα καὶ εἰν' Ἀΐδῳ.

66.—ΟΝΕΣΤΟΤ

Βάκτρον καὶ πήρη καὶ διπλόον εἶμα σοφοῖα
 Διογένης βιότου φόρτος ὁ κουφύτατος.
 πάντα φέρω πορθμῆν· λέλοιπα γὰρ οὐδὲν ὑπὲρ γῆς·
 ἀλλὰ κύον σαίνεις Κέρβερε τὸν με κύνα.

67.—ΛΕΩΝΙΔΟΥ

Ἄλδεω λυπηρὰ διηκόνε, τοῦτ' Ἀχέροντος
 ὕδωρ ὃς πλωεῖς πορθμίδι κυανέῃ,
 δεῖξαι μ', εἰ καὶ σοι μέγα βρίθεται ὀκρυόεσσα
 βάρις ἀποφθιμένων, τὸν κύνα Διογένην.
 ὀλπη μοι καὶ πήρη ἐφόλκια, καὶ τὸ παλαιὸν δ
 ἔσθας, χῶ φθιμένους ναυστολέων ὀβολός.
 πάνθ' ὅσα κῆν ζωαῖς ἐπεπάμεθα, ταῦτα παρ' Ἄδαν
 ἔρχομ' ἔχων· λείπει δ' οὐδὲν ὑπ' ἡελίῳ.

68.—ΑΡΧΙΟΥ

Ἄιδος ὦ νεκυηγέ, πεχαρμένε δάκρυσι πάντων,
 ὃς βαθὺ πορθμεύεις τοῦτ' Ἀχέροντος ὕδωρ,
 εἰ καὶ σοι βέβριθεν ὑπ' εἰδώλοισι καμόντων
 ὀλκάς, μὴ προλίπῃς Διογένη με κύνα.

BOOK VII. 65-68

One wallet he carried with him, one cloak, one staff,
the weapons of self-sufficient sobriety. But turn
aside from this tomb, all ye fools, for he of Sinope,
even in Hades, hates every mean man.

66.—HONESTUS

On the Same

THE staff, and wallet, and thick cloak, were the
very light burden of wise Diogenes in life. I bring
all to the ferryman, for I left nothing on earth. But
you, Cerberus dog, fawn on me, the Dog.

67.—LEONIDAS

On the Same

MOORING, minister of Hades, who dost traverse
in thy dark boat this water of Acheron, receive me,
Diogenes the Dog, even though thy gruesome bark
is overcrowded with spirits of the dead. My luggage
is but a flask, and a wallet, and my old cloak, um,
the obol that pays the passage of the departed. All
that was mine in life I bring with me to Hades,
and have left nothing beneath the sun.

68.—ARCHIAS

On the Same

O BOATMAN of Hades, conveyor of the dead, de-
lighting in the tears of all, who dost ply the ferry
o'er this deep water of Acheron, though thy boat be
heavy beneath its load of shades, leave me not behind,
Diogenes the Dog. I have with me but a flask, and

GREEK ANTHOLOGY

ὄλην καὶ σκίπωνα φέρω, καὶ διπλόον εἶμα,
καὶ πηρην, καὶ σοὶ ναυτιλίας ὀβολόν.
καὶ ζωὴς τάδε μούνον, ἃ καὶ νέκυσ ὧδε κομίζω,
εἶχον ὑπ' ἡελίου δ' οὐ τι λείλοιπα φάει.

5

69 —ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΔΕΡΧΩΝ ΑΙΓΥΠΤΟΥ

Κέρβερε δειμαλέην ὕλακην νεκύεσσιν ἰάλλων,
ἤδη φρικαλέον δείδειθι καὶ σὺ νέκυιν
Ἀρχιλόχος τέθνηκε· φυλίσσεο θυμὸν ἱμβῶν
δριμύν, πικροχολὸν τικτόμενον στόματος.
οἶσθα βοῆς κείνοιο μέγα σθένος, εἴτε Λυκάμβεω
νηὺς μία σοὶ δισσὰς ἤγαγε θυγατέρας.

5

70.—ΤΟΥ ΑΥΤΟΥ

Νῦν πλέον ἢ τὸ πύροιθε πύλας κρατεροῖο βερέθρου
δμμασιν ἀγρύπνοισ τρισσὲ φυλάσσε κύον.
εἰ γὰρ φεγγος ἔλειπον ἀλυσκάζουσαι ἱαμβῶν
ἀγριον Ἀρχιλόχου φλέγμα Λυκαμβιάδες.
πῶς οὐκ ἂν προλίποι σκοτίων πυλεῶνας ἐναύλων
νεκρὸς ἅπας, φεύγων τάρβος ἐπεσβολῆς,

5

71 —ΓΑΙΤΟΥΤΑΙΚΟΥ

Σῆμα τόδ' Ἀρχιλόχου παραπόντιον, ὅς ποτε πικρὴν
Μοῦσαν ἐχιδναίῳ πρώτος ἐβαψε χόλῳ,

BOOK VII. 68-71

a staff, and a cloak, and a wallet, and the obol thy fare. These things that I carry with me now I am dead are all I had when alive, and I left nothing in the daylight.

69.—JULIANUS, PREFECT OF EGYPT

On Archilochus

Cerberus, whose bark strikes terror into the dead, there comes a terrible shade before whom even thou must tremble. Archilochus is dead. Beware the acrid lambic wrath engendered by his bitter mouth. Thou knowest the night of his words ever since one boat brought thee the two daughters of Lycambes.¹

70.—BY THE SAME

On the Same

Now, three-headed dog, better than ever with thy sleepless eyes guard the gate of thy fortress, the pit. For if the daughters of Lycambes to avoid the savage bite of Archilochus' lambics left the light, will not every soul leave the portals of this dusky dwelling, flying from the terror of his slanderous tongue?

71.—GARTULICUS

On the Same

This tomb by the sea is that of Archilochus, who first made the Muse bitter dipping her in vipers'

¹ They hanged themselves owing to Archilochus' bitter verses on them.

GREEK ANTHOLOGY

αἰμάξας Ἑλικῶνα τὸν ἡμερον. οἶδε Λυκάμβης,
 μυρόμενος τρισσῶν ἄμματα θυγατέρων.
 ἡρέμα δὴ παράμειψον, ἄδοιπότε, μή ποτε τοῦδε
 κινήσῃς τύμβῳ σφῆκας ἐφεζομένους.

6

72.—ΜΕΝΑΝΔΡΟΥ ΚΩΜΙΚΟΥ

Χαῖρε, Νεοκλείδα, δίδυμον γένος, ὦν ὁ μὲν ὑμῶν
 πατρίδα δουλοσύνας ῥύσαθ', ὁ δ' ἀφροσύνας.

73.—ΓΕΜΙΝΟΥ

Ἀντὶ τάφοι λιτοῖο θῆς Ἑλλάδα, θῆς δ' ἐπὶ ταύταν
 δούρατα, βαρβαρικῆς σύμβολα ναυφθορίας,
 καὶ τύμβῳ κρηπίδα περίγραφε Περσικόν Ἀρη
 καὶ Ξερξην· ταῦτοις θαπτε Θεμιστοκλέα
 στάλα δ' ἅ Σαλαμὶς ἐπικαίσεται, ἔργα λέγουσα
 τάμά· τί με μικροῖς τὸν μέγαν ἐντίθετε,

6

A. J. Butler, *Antarctica and Aphrodisia*, p. 58.

74.—ΔΙΟΔΩΡΟΥ

Τοῦτο Θεμιστοκλεῖ ξένον ἥριον εἶσατο Μάγνης
 λαός, ὅτ' ἐκ Μηδῶν πατρίδα ῥυσάμενος
 ὀθυεῖν ὑπέδν χθόνα καὶ λίθον. ἥ θέλειν οὕτως
 ὁ φθόνος· αἱ δ' ἀρεταὶ μείων ἔχουσι γέρας.

BOOK VII. 71-74

gall, staining mild Helicon with blood. Lycambes knows it, mourning for his three daughters hanged. Pass quietly by, O way-farer, lest haply thou arouse the wasps that are settled on his tomb.

72.—MENANDER

On Epicurus and Themistocles

Hail, ye twin-born sons of Neceles, of whom the one saved his country from slavery the other from folly.

73.—GEMINUS

On Themistocles

In place of a simple tomb put Hellas, and on her put ships significant of the destroyed barbaric fleets, and round the frieze of the tomb paint the Persian host and Xerxes—thus our Themistocles. And Salamis shall stand thereon, a paler telling of my deeds. Why lay you so great a man in a little space?

74.—DIODORUS

On the Same

THE people of Magnesia raised to Themistocles this monument in a land not his own, when after saving his country from the Medes, he was laid in foreign earth under a foreign stone. Verily Envy so willed, and deeds of valour have less privilege than she.

GREEK ANTHOLOGY

75.—ΑΝΤΙΠΑΤΡΟΥ

Στασίχαρον, ξαπληθὲς ἀμέτρητον στόμα Μούσης,
ἐκτερίσεν Κατάνας αἰθαλόεν δάπεδον,
οὐ, κατὰ Πυθαγόρου φυσικὰν φάτιν, ἢ πρὶν Ὀμήρου
ψυχὰ ἐνὶ στέρνοις δεύτερον ἠκίσατο.

76.—ΔΙΟΣΚΟΡΙΔΟΥ

Ἐμπορίης λήξαντα Φιλόκριτον, ἄρτι δ' ἀροτροῦ
γενομένου, ξεινῷ Μέμφει ἐκρύψε τάφω,
ἔνθα δραμὼν Νείλοιο πολὺς ῥόος ὕδατι λαβρῷ
τάνδρ' οὐδὲ τὴν ὀλίγην βῶλον ἀπημφίασε
καὶ ζῶος μὲν ἔφευγε πικρὴν ἄλ' αὖ νῦν δὲ καλυφθεὶς
κύμασι ναυηγὸν σκέτλιος ἔσχα τεφόν.

77.—ΣΙΜΩΝΙΔΟΥ

Οὗτος ὁ τοῦ Κελοῖο Σιμωνίδου ἐστὶ σωτὴρ,
ὃς καὶ τεθνηὼς ζῶντ' ἀπέδωκε χάριν

78.—ΔΙΟΝΤΣΙΟΥ ΚΤΖΙΚΗΝΟΥ

Πρῆντερον γῆρας σε, καὶ οὐ κατὰ νοῦσας ἀμαυρῇ
ἔσβεσεν· εὐνήθης δ' ὕπνον ὀφειλόμενον,
ἄκρα μεριμνήσας, Ἐρατόσθεες· οὐδὲ Κυρίνη
μαῖά σε πατρώων ἐντὸς ἔδεκτο ταφῶν,

¹ This epigram is out of place here, as Phucritus is a person unknown to history

² This sentence is wrong. The couplet is said to have been

BOOK VII. 75-78

75.—ANTIPATER (OF SIDON?)

On Stenchorus

STENCHORUS, the vast immeasurable voice of the Muse, was buried in Catania's fiery land, he'n whose orcast, as telleth the philosopher Pythagoras, Homer's soul lodged again.

76.—DIOSCORIDES¹

PHILOCRATES, his trading over and yet a novice at the plough, lay buried at Memphis in a foreign land. And tawre the Nile running in high flood stripped him of the scanty earth that covered him. So in his life he escaped from the salt sea but now covered by the waves hath, poor wretch, a shipwrecked mariner's tomb.

77.—SIMONIDES

On Simonides (?)²

THE saviour of the Cean Simonides is this man, who even in death requited him who lived.

78.—MONYSIUS OF CYZICUS

On Eratosthenes

A mild old age, no darkening disease, put out thy light, Eratosthenes son of Aglaus, and, thy high studies over, thou sleepest the appointed sleep. Cyrene thy mother did not receive thee into the

written by Simonides on the tomb of a man whose corpse he found on the shore and buried, and whose ghost appeared and forbade him to sail in a ship which was wrecked on her voyage.

Ἄγλαοῦ νιέ φίλος δὲ καὶ ἐν ξείνῃ κεκίλυψαι
παρ τόδε Πρωτῆος κρίσπεδον αἰγιαλοῦ.

79.—ΜΕΛΕΑΓΡΟΤ

α. Ἐνθρῳπ', Ἡράκλειτος ἐγὼ σοφὰ μῶνος ἀνείρειν
φαμί· τὰ δ' ἐς πάτραν κρεσσονα καὶ σοφίης
λαβὲ γὰρ καὶ τοκέωνας, ἰὼ ξέρε, δύσφρονας ἀνδρας
ἱλακτεον. β. Λαμπρὰ θρεψαμένοισι χάρις.
α. Οὐκ ἀπ' ἐμεῦ, β. Μὴ τρηχύς. α. Ἐπεὶ τάχα
καὶ σύ τι πένυση
τρηχυτερον πάτρας β. Χαῖρε. α. Σὺ δ' ἐξ
Ἐφέσου.

80.—ΚΑΛΛΙΜΑΧΟΤ

Εἰπέ τις, Ἡράκλειτε, τεὸν μόρον, ἐς δέ με δάκρυ
ἤγαγεν, ἐμνήσθην δ' οσσάκις ἀμφοτέροι
ἥλιον ἐν λέσχῃ κατεδυσαμεν· ἀλλὰ σὺ μὲν πον,
ξεῖν' Ἀλικαρνησεῦ, τετράπαλαι σποδιῇ·
αἱ δέ τε αἰ ζώουσιν ἀηδόνες, ἥσιν ὁ πάντων
ἄρπактῆς Αἰδῆς οὐκ ἐπὶ χεῖρα βαλεῖ.

W. Johnson Cory, *Ionia*, ed. 1905, p. 7.

81.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Ἐπτά σοφῶν, Κλέοβουλε, σὲ μὲν τεκνῶσατο Αἰνῶς
φασι δὲ Σισυφία χθῶν Περιανδρὸν εἶχει·

¹ i.e. at Alexandria.

tombs of thy fathers, but thou art buried on the fringe of Proteus' shore,¹ beloved even in a strange land.

79.—MERLEACHER

On Heraclitus of Ephesus

A "Sir, I am Heraclitus, and assert that I alone discovered wisdom, and my services to my country were better than wisdom. Ay sir, for I assailed even my own parents, evil-minded folks, with constancy." B "A fine return for thy bringing up." A "Be off." B "Don't be rough." A "Because you may soon hear something rougher than my people heard from me." B "Farewell." A "And you get out of Ephesus."²

80.—CALLIMACHUS

On Heraclitus of Halicarnassus, the Elegiac Poet

ONE told me of thy death, Heraclitus and it moved me to tears, when I remembered how often the sun set on our talking. And thou, my Halicarnassian friend, liest somewhere, gone long long ago to dust, but they live, thy Nightingales,³ on which Hades who seizeth all shal. not lay his hand.

81.—ANTIPATER OF SIDON

On the Seven Sages

OF the seven sages Lindus bore thee, O Cleobulus, and the land of Sisyphus⁴ says that Periander is

¹ The epigram is obscure and the arrangement of the dialogue doubtful. I follow Headlam (*Class. Rev.* xv. p. 40.).

² The title of a book of poems.

³ Corinth.

GREEK ANTHOLOGY

Πεττακὸν ἂ Μιτυλαῖνα· Βίαντα δὲ διὰ Πριήνη·
 Μίλητος δὲ Θαλῆν, ἄκρου ἔρεισμα Δίκας·
 ἂ Σπάρτα Χίλωνα· Σόλωνα δὲ Κεκροπίε αἶα,
 πάντας ἑριζάλου σωφροσύνας φύλακας.

6

82.—ΛΔΗΛΟΝ

Δωρίδος ἐκ Μούσης κεκορυθμένον ἄνδρα Βάκχῳ
 καὶ Σατύροις Σικελὸν τῆδ' Ἰνπύχαρμον ἔχω.

83.—ΑΛΛΟ

Τόνδε Θαλῆν Μίλητος Ἰᾶς θρέψας¹ ἀνέδειξεν,
 ἀστρολόγων πάντων πρᾶσβύτατον σοφίη.

84.—ΑΛΛΟ

Ἦ ὀλίγον τόδε σᾶμα, τὸ δὲ κλέος οὐρανόμηκες
 τοῦ πολυφροντίστου τοῦτο Θάλητος ἔρη.

85. <ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ>

Γυμνικὸν αὖ ποτ' ἀγῶνα θεώμενον, ἥελις Ζεῦ,
 τὸν σοφὸν ἄνδρα Θαλῆν ἥρπασας ἐκ σταδίου.
 αἰνέω ὅττι μιν ἐγγὺς ἀπήγαγες· ἦ γὰρ ὁ πρᾶσβυς
 οὐκέθ' ὄρᾳ ἀπὸ γῆς ἀστῆρας ἠδύνατο.

¹ Nos. 82-133 are all derived from Diogenes Laertius' *Lives of the Philosophers*. Those of his own composition are not only very poor work (perhaps the worst verses ever published), but are often unintelligible apart from the silly

BOOK VII. 81-85

hers. Mytilene bore Pittacus and fair Priene Bore,
and Miletus Thales, best support of Justice, Sparta
Chilon, and Attica Solon—all guarantians of admirable
Prudence.

82.—ANONYMOUS

On Epicharmus

I HOLD Scythian Epicharmus, a man armed by the
Doric Muse for the service of Bacchus and the Satyrs.

83.—ANONYMOUS

On Thales

IONIAN Miletus nourished and revealed this Thales,
first in wisdom of all astronomers.

84.—ANONYMOUS

On the Same

SMALL is the tomb, but see how the fame of the
deep thinker Thales reaches to the heavens.

85.—DIOGENES LAERTIUS

On the Same

ONCE, Ze is the Sun, didst thou carry off from the
stadion, as he was viewing the games, Thales the
age. I praise thee for taking him away to be near
thee, for in truth the old man could no longer see
the stars from earth.*

anecdotes to which they refer. These I gave in such cases
in the briefest possible form.

* Thales died from the effect of heat and thirst while
watching the games.

86.—ΛΔΙΛΑΟΝ

Ἦ Μήδων ἄδικον παύσας' ὕβριν ἤδε Σόλωνα
τόνδ' ἐτεκνοῖ Σαλαμῖς θεσμοθέτην ἱερόν.

87. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΓΙΟΥ>

Σῶμα μὲν ἦρε Σόλωνος ἐν ἀλλοδαπῇ Κύπριον πύρ.
ὅστ' αὖ ἔχει Σαλαμῖς, ὧν κόνις ἀστάχυνε·
ψυχὴν δ' ἄξονες εὐθὺς ἐς οὐρανὸν ἤγαγον· εὖ γὰρ
θῆκε νόμοις ἀστοῖς ἄχθεα κουφότατα.

88. <ΤΟΥ ΑΥΤΟΥ>

Φωσφόρε σοὶ Πολύδευκες ἔχω χάριν, οὐνεκεν εἶδα
Χίλωνος πυγμῇ χλωρὸν ἔλεν κότινον·
εἰ δ' ὁ πατήρ στεφανοῦχον ἰδὼν <τέκνον> ἤμυσεν
ἥσθεῖς,
οὐ νημεσητόν· ἐμοὶ τοῖος ἔτω θάνατος.

89. <ΚΑΛΛΙΜΑΧΟΥ>

Ξεῖνος Ἀταρνεύτης τις ἀνείρετο Πιπτακὸν οὕτω
τὸν Μυτιληναῖον, παῖδα τὸν Ἴτρυδιον·
“Ἄττα γέρον, δοιὸς με καλεῖ γάμος· ἢ μία μὲν δὴ
νύμφη καὶ πλούτῳ καὶ γυνεῇ κατ' ἐμέ·

BOOK VII. 86-89

86.—ANONYMOUS

On Solon

THIS island of Salamis which once put an end to the unrighteous insolence of the Medes, gave birth to this Solon the holy law-giver.

87.—DIOGENES LAERTIUS

On the Same

IN a strange land, a Cyprian fire consumed the body of Solon, but Salamis holds his bones, whose dust becomes corn. But his traces of the law carried his soul at once to heaven, for by his good laws he lightened the burdens of his countrymen.

88.—BY THE SAME

On Cluton

O POLLUX, giver of light, I give thee thanks in that the son of Cluton gained by boxing the green olive-crown. And if his father seeing his son crowned, died of joy, why should we complain? May such a death be mine!

89.—CALLIMACHUS

On Pittacus (not Sepulchral)

A guest from Athens thus questioned Pittacus of Mytilene, the son of Hyrrha. "Daddy grey-beard! a two-fold marriage invites me. The one bride is suitable to me in fortune and family, but

¹ This explains itself. Castor and Pollux were the patrons of boxing and were also stars.

ἢ δ' ἑτέρα προβέβηκε τί λώιον; εἰ δ' ἄγε σὺν μοι 5
 βούλευσον, ποτέρην εἰς ὕμναιον ἄγω "
 εἶπεν· ὁ δὲ σκίπωννα, γερωντικὸν ὄπλον, ἀείρας,
 "Ἥνιδ', ἐκαῖνοί σοι πᾶν ἐρέουσιν ἔπος."
 (οἱ δ' ἄρ' ὑπὸ πληγῇσι θοῆς βέμβικας ἔχοντες 10
 ἔστραφον εὐρείῃ παῖδες ἐνὶ τριόδῳ)
 "κείνων ἔρχεο," φησί, "μετ' ἴχνηα." χῶ μὲν ἐπέστη
 πλησίον· οἱ δ' ἔλεγον· "Τὴν κατὰ σαυτὸν ἔλα."
 ταῦτ' ἰὼν ὁ ξεῖνος ἀφείσατο μαίζονος οἴκου
 δράξασθαι, παίδων κληδόνα συνθέμενος.
 τὴν δ' ὀλίγην ὥς κείνος ἐς οἶκον ἐπήγετο νύμφην, 15
 οὕτω καὶ σὺ γ' ἰὼν τὴν κατὰ σαυτὸν ἔλα.

90.—ΑΛΛΟ

Κλεινοῖς ἐν δαπέδοισι Πριήνης φύντα καλύπτει
 ἦδε Βίαντα πέτρη, κόσμον Ἰωσι μέγαν.

91. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Τῇδε Βίαντα κέκευθα, τὸν ἀτρέμας ἤγαγεν Ἑρμῆς
 εἰς Ἀῖδην, πολὺν γηραῖ νιφόμενον·
 εἶπε γάρ, εἶπε δικὴν ἐτάρου τινός· εἴτ' ἀποκλινθεὶς
 παῖδος ἐς ἀγκαλίδας μακρὸν ἔτεινεν ὕπνον.

' The boys were saying, each to his own top, "Drive the way that suits you" ("Go the way you like"). The same phrase means "Drive her that suits you." "Drive" in Greek often has a coarse meaning.

the other is my better. Which is best? Come, advise me which to take to wife." So spoke he and Pittacus raising his staff, the weapon of his old age, said "Look! they will tell you all you need know"—The boys at the broad cross-roads were whipping their swift tops—"Go after them," he said, and the man went and stood close to them, and they were saying, "Drive the way that suits you." The stranger, hearing this, refrained from catching at a match with a greater home, understating the oracle of the boys' words. Therefore as he brought it home the bride of low estate, so do thou, go and "drive her that suits you."¹

90 —ANONYMOUS

On Bias

THIS stone covers Bias the great ornament of Ionia born on the famous soil of Priene.

91.—DIOGENES LAERTIUS

On the Same

HENCE I cover Bias, whom Hermes led gently to Hades, his head white with the snows of age. He spoke for a friend in court and then sinking into the boy's arms he continued to sleep a long sleep.²

¹ Bias, after having made a speech in court on behalf of some one, was fatigued and rested his head on his nephew's breast. His client won the case, but at its close Bias was found to be dead.

92. <ΤΟΥ ΑΥΤΟΥ>

Ἐς Σκυθίην Ἀναχαρσις ὅτ' ἤλυθε πολλὰ μογήσας,
 πάντας ἔπειθε βιοῦν ἥθεσιν ἐλλαδικοῖς·
 τὸν δ' ἔτι μῦθον ἄκραντον ἐνὶ στομάτεσσιν ἔχοντα
 πτηνὸς ἐξ ἀθανάτων ἤρπασεν ὦκα δόναξ.

93.—ΑΛΛΟ

Εἰς Φερεκύδην

Τῆς σοφίης πάσης ἐν ἐμοὶ τέλος· ἦν δέ τι πῖσχω,
 Πυθαγόρῃ τῷ ἄμῳ λέγε ταῦθ', ὅτι πρῶτος ἀπάντων
 ἐστὶν ἂν Ἑλλάδα γῆν. οὐ ψεύδομαι ὧδ' ἀγορεύων.

94.—ΑΔΗΛΟΝ

Ἐνθάδε, πλείστον ἀληθείας ἐπὶ τέρμα περιήσας
 οὐρανίου κόσμου, κεῖται Ἀναξαγόρας.

95.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Ἡέλιον πυρόεντα μύδρον ποτὲ φάσκειν ὑπάρχειν,
 καὶ διὰ τοῦτο θανεῖν μέλλαν Ἀναξαγόρας·
 ἄλλ' ὁ φίλος Περικλῆς μὲν ἐρύσατο τοῦτον· ὁ δ' αὐτὸν
 ἐξάγαγεν βίτου μαλθακῇ σοφίῃς.

BOOK VII. 91-95

92.—BY THE SAME

On Anacharsis

WHEN Anacharsis went to Scythia after many toils he was persuading them all to live in the Greek manner. His unfinished speech was still on his lips, when a winged reed carried him off swiftly to the Immortals.¹

93.—ANONYMOUS

On Pherecydes

THE end of all wisdom is in me. If night befall me, tell my Pythagoras that he is the first of all in the land of Hellas. In speaking thus I do not lie.

94.—ANONYMOUS

On Anaxagoras

HENE lies Anaxagoras who advanced furthest towards the goal of truth concerning the heavenly universe.

95.—DIOGENES LAERTIUS

On the Same

ANAXAGORAS once said that the sun was a red-hot mass, and for this was about to be killed. His friend Pericles saved him, but he ended his own life owing to the sensitiveness of his wise mind.

¹ Anacharsis was shot by his brother for trying to introduce Greek religious rites.

GREEK ANTHOLOGY

96. <ΤΟΥ ΑΥΤΟΥ>

Πινέ νυν ἐν Διὸς ὦν, ὦ Σώκρατες· ἦ σε γὰρ ὄντως
καὶ σοφὸν εἶπε θεός, καὶ θεὸς ἡ σοφία.
πρὸς γὰρ Ἀθηναίων κώνειον ὑπλῶς σὺ ἰδέξω,
αὐτοὶ δ' ἐξέπιον τοῦτο τεῖς στόματι.

97. <ΤΟΥ ΑΥΤΟΥ>

Οὐ μόνον ἐν Πέρσας ἀναβη Ξενοφῶν διὰ Κύρον,
αλλ' ἀνοδὸν ζητῶν ἐς Διὸς ἦτις ἄγοι·
παιδείης γὰρ ἔης Ἑλληνικὰ πρᾶγματα δείξας,
ὥς καλὸν ἡ σοφίῃ μνήσατο Σωκράτεος.

98. <ΤΟΥ ΑΥΤΟΥ>

Εἰ καὶ σέ, Ξενοφῶν, Κραναοῦ Κέκραπός τε πολίται
φεύγειν κατέγγων τοῦ φίλου χάριν Κύρου,
ἀλλὰ Κόρινθος ἔδεκτο φιλόξενος, ἧ σὺ φιληδῶν
οὕτως ἀρέσκη κεῖθι καὶ μένειν ἔγνως.

99.—ΠΛΑΤΩΝΟΣ ΦΙΛΟΣΟΦΟΥ

Δάκρυα μὲν Ἐκάβῃ τε καὶ Ἰλιΐδεσσι γυναιξί
Μοῖραι ἐπέκλωσαν δὴ ποτε γενομέναις·
σοὶ δέ, Δίῳν, ῥέξαντι καλῶι ἐπινίκιοι ἔργων
δαίμονες εὐρείας ἐλπίδας ἐξέχεαν.

BOOK VII. 96-99

96.—BY THE SAME

On Socrates

DRINK now, O Socrates, in the house of Zeus. Of a truth a god called thee wise and Wisdom is a goddess. From the Athenians thou didst receive simply hemlock, but they themselves drank it by thy mouth.

97.—BY THE SAME

On Xenophon

XENOPHON not only went in company to the Persians for Cyrus' sake, but seeking a way up to the house of Zeus. For after showing that the affairs of Greece belonged to his education, he recorded how beautiful was the wisdom of Socrates.¹

98.—BY THE SAME

IF the citizens of Cranaus and Cecrops² condemned you, Xenophon, to exile because of your friend Cyrus, yet hospitable Corinth received you, with which you were so pleased and content, and decided to remain there.

99.—PLATO

On Dio

THE Fates decreed tears for Hecuba and the Trojan women even at the hour of their birth; and after thou, Dio, hadst triumphed in the accomplishment of noble deeds, the gods split all thy far-

¹ Little sense can be made of line 3. I think there is an attempt to allude to both the *Cyropaedia* and the *Hellenica*.

² Both legendary kings of Athens.

κείσαι δ' εὐρυχόρῳ ἐν πατρίδι τίμιος ἀσταῖς,
ὦ ἐμὸν ἐκμήνας θυμὸν ἔρωτι Δίῳ.

100.—ΠΑΛΤΩΝΟΣ

Νῦν ὅτε μηδέν, Ἄλαξίς, ὅσον μόνον εἶψ', ὅτι καλός,
ὥπται, καὶ πάντα πᾶσι περιβλέπεται.
θυμέ, τί μηνύεις κυσὶν ὀστέον, εἰτ' ἀνιήσει
ὕστερον, οὐχ οὕτω Φαῖδρον ὑπώλεσamen;

101 <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Ἄλλ' εἰ μὴ Σπείρσιππον ἐμάνθανον ὧδε θανείσθαι,
οὐκ ἂν ἔπεισέ μέ τις τούδε λέξαι,
ὥς ἦν οὐχὶ Πλάτωνι πρὸς αἵματος· οὐ γὰρ ἄθυμῶν
κύτθανεν ἂν διὰ τι σφοδρὰ μικρόν.

102. <ΤΟΥ ΑΥΤΟΥ>

Χαλκῇ προσκόψας λεκάνῃ ποτέ, καὶ τὸ μέτωπον
πλήξας, ἴαχεν ὦ σύντονον, εἰτ' ἔθανεν,
ὁ πάντα πάντα Ξενοκράτης ἀνὴρ γεγώς.

¹ *Ἐρμηνεύματα* was Plato's *peri sw.* Diogenes Laertius does not see a fault doing this. He committed suicide, according to

BOOK VII. 99-102

reaching hopes. But thou liest in thy spacious city,
honoured by thy countrymen, Dio, who diest madden
my soul with love.

100.—BY THE SAME

On Alexis and Phaedrus (not an epitaph)

Now when I said nothing except just that Alexis is
fair, he is looked at everywhere and by everyone
when he appears. Why, my heart, dost thou point
out losses to dogs and have to sorrow for it after-
wards? Was it not thus that I lost Phaedrus?

101.—DIOGENES LAERTIUS

On Speusippus

If I had not heard that Speusippus would die so,
no one would have persuaded me to say this, that he
was not akin to Plato, for then he would not have
died disheartened by reason of a matter exceeding
small.¹

102.—BY THE SAME

On Xenocrates

STUMBLING once over a brazen cauldron and hitting
his forehead Xenocrates, who in all matters and
everywhere had shown himself to be a man, called
out Oh! sharply and died

the story referred to, owing to being insulted by the cynic
Diogenes.

103. <ΑΝΤΑΓΟΡΟΥ>

Μνήματι τῷδε Κράτῃτα θεοῦδεα καὶ Πολέμονα
 ἔννεπε κρύπτεσθαι, ξείνε, παρερχόμενος,¹
 ἄνδρας ὁμοφροσύνῃ μεγαλήτορας, ὧν ἀπὸ μύθος
 ἱερὸς ἤϊσσαν δαιμονίου στόματος,
 καὶ βίοςτος καθαρὸς σοφίας ἐπὶ θεῖον ἑκόςμει
 αἰῶν' ἀστρόπτοις δογμασι πειθόμενος.

5

104. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Ἄρκεσίλαε, τί μοι τί τοσοῦτον ἄκρητον ἀφειδῶς
 ἔσπασας, ὥστε φρενῶν ἐκτὸς ὄλισθες ἑὼν;
 οἰκτεῖρω σ' οὐ τόσσον ἐπεὶ θύνης, ἀλλ' ὅτι Μοῦσας
 ἔβρισας, οὐ μετρίῃ χρησάμενος κύλικι.

105.—ΤΟΥ ΑΥΤΟΥ

Καὶ σέο, Λακύνδη, φάτιν ἔκλυον, ὡς ἄρα καὶ σε
 Βάκχος ἐλὼν ἀτὼν ποσσιν ἔσυρει ἄκροις.
 ἢ σαφές ἦν· Διονυσος δτ' ἂν πολὺς ἐς δέμας ἔλθῃ,
 λύσε μέλη· διὰ δὲ μήτι Λυαῖος ἔφυ;

106.—ΤΟΥ ΑΥΤΟΥ

“Χαίρετε καὶ μέμνησθε τὰ δόγματα” τοῦτ' Ἐπίκουρος
 ὕστατον εἶπε φίλοις οἷσιν ἀποφθιμανός
 θερμὴν ἐν πύελον γὰρ ἐσήλυθε, καὶ τοῖς ἄκρητον
 ἔσπασεν, εἴτ' ἀτὼν ψυχρὸν ἐπισπάσατο.

¹ “Life” in the Greek, but English will not bear the repetition.

103.—ANTAGORAS

On Polemo and Crates

STRANDER, as thou passest by, tell that this tomb holds god-like Crates and Polemo, great-hearted kindred spirits, from whose inspired mouths the holy word issued. A pure pursuit¹ of wisdom, obedient to their unswerving doctrines, adorned their divine lives.

104.—DIOGENES LAERTIUS²*On Arcesilaus*

ARCESILAUS, why did you drink so much wine, and so enquiringly as to sap out of your senses? I am not so sorry for you because you died as because you did violence to the Muses by using immoderate cups.³

105.—On Lacydes

AND about you too, Lacydes, I heard that Bacchus took hold of you by the toes and dragged you to Hades. It is clear, when Bacchus enters the body in force he paralyses the limbs. Is that not why he is called Lyceus?⁴

106.—On Epicurus

"Anko, and remember my doctrines," were Epicurus last words to his friends when dying. For after entering a warm bath, he drank wine and then on the top of it he drank cold death.

² 104-116 are all by him.³ Lacydes died of paralysis caused by intemperance.⁴ i.e. Loosener.

GREEK ANTHOLOGY

107.—ΤΟΥ ΑΥΤΟΥ

Μέλλον Εὐρυμέδων ποτ' Ἀριστοτέλην ἀσεβείας
γράφασθαι, Διοῦς μύστιδος ὦν πρόπολος,
ἀλλὰ πῶν ἀκονιτον ὑπέκφυγε· τοῦτ' ἀκονιτὶ
ἦν ἄρα νικῆσαι συκοφασεῖς ἀδίκους.

108.—ΤΟΥ ΑΥΤΟΥ

Καὶ πῶς εἰ μὴ Φοῖβος ἂν Ἑλλάδα φῦσε Πλάτωνα,
ψυχὰς ἀνθρώπων γραμμασιν ἠκέσατο;
καὶ γὰρ ὁ τοῦδε γεγώς Ἀσκληπιὸς ἐστὶν ἱητὴρ
σώματος, ὥς ψυχῆς ἀθανάτιο Πλάτων.

109.—ΤΟΥ ΑΥΤΟΥ

Φοῖβος ἔφυσε βροτοῖς Ἀσκληπιὸν ἠδὲ Πλάτωνα,
τὸν μὲν ἵνα ψυχὴν, τὸν δ' ἵνα σῶμα σάοι·
δαισάμενος δὲ γάμον, πόλιν ἤλυθεν ἦν ποθ' ἑαυτῷ
ἔκτισε, καὶ δαπέδῳ Ζηνος ἐνιδρύσατο.

110.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἄρα τοῦτο μάταιον ἔπος μερόπων τιλὶ λέχθῃ,
ῥηγνυσθαι σοφίης τόξον ἀνιέμενον·
δὴ γὰρ καὶ Θεόφραστος ἕως ἐπόνει μὲν ἄπηρος
ἦν δέμας, εἰτ' ἀνεθεὶς κάτθανε πηρομαλῆς.

¹ There is a bad pun which cannot be rendered.

² The first couplet is not Diogenes' own, but is stated by Olympiodorus to have actually been inscribed on Plato's

BOOK VII. 107-110

107.—*On Aristotle*

EURYMEON, the priest of Demeter, was once about to prosecute Aristotle for impiety, but he escaped by drinking hemlock. This was then, it seems, to overcome unjust slander without trouble.¹

108.—*On Plato*

How, if Phœbus had not produced Plato in Greece, could he cure men's souls by letters? For his son Asclepius is the healer of the body, as Plato is of the immortal soul.

109.—*On the Same*

PHŒBUS generated for mortals both Asclepius and Plato, the one to save the body, the other the soul. After celebrating a marriage he went to the city which he had founded for himself and was established in the house of Zeus.²

110.—*On Theophrastus*

Thus, then, was no idle word that some man spoke, that the bow of wisdom breaks when relaxed. As long as Theophrastus worked he was sound of limb, but when he grew slack he died infirm.

tomb. Plato is said to have died after attending a wedding feast. By the "city he had founded for himself" Diogenes means the Republic.

GREEK ANTHOLOGY

111.—ΤΟΥ ΑΥΤΟΥ

Λεπτὸς ἀνὴρ δεμας ἦν—εἰ μὴ προσέχης, ἀποχρη μαι
 Στρατιῶνα τοῦτ' οὖν φημί γέ,
 Λαμφακὺς οὐ ποτ' ἔφυσεν αἰεὶ δὲ νόσοισι παλαίων
 θνήσκει λαθὼν, οὐδ' ᾔσθετο.

112.—ΤΟΥ ΑΥΤΟΥ

οὐ μὰ τόν, οὐδὲ Λύκωνα παρήσομαι, ὅττι ποδαλγῆς
 κῆτθανε· θαυμάζω τοῦτο μάλιστα δ' ἐγώ,
 τὴν οὕτως αἶδαο μακρὴν ὁδὸν εἰ πρὶν ὁ ποσσὶν
 ἄλλοτρίοις βαδίσας ἔδραμε νυκτὶ μῆ.

113.—ΤΟΥ ΑΥΤΟΥ

Ἀνείλεν ἀσπίς τὸν σοφὸν Δημήτριον
 ἰὸν ἔχουσα πολλὴν
 ἄσμηκτον, οὐ στίλβουσα φῶς ἀπ' ὀμμίτων,
 ἀλλ' αἶδην μέλανα.

114.—ΤΟΥ ΑΥΤΟΥ

Ἦθέλες ἀνθρώποισι λιπεῖν φάτιν, Ἡρακλείδη,
 ὥς ῥα θανὼν ἐγένου ζωὸς ὑπασσι δράκων
 ἀλλὰ διεψεύσθης σεσοφισμένε· δὴ γὰρ ὁ μὲν θῆρ
 ἦε δράκων, σὺ δὲ θῆρ, οὐ σοφὸς ὢν, ἑάλως.

¹ Strato grew so thin that he died without feeling it.

² Heraclides begged his friends to hide his body when he

BOOK VII. 111-114

111.—*On Strato*

THIS Strato to whom Lampsacus gave birth was a thin man (I don't mind if you don't attend I assert this at least). He ever fought with disease and died without feeling it.¹

112.—*On Lyco*

No by— neither shall we neglect to tell how Lyco died of the gout. The thing that surprises me most is that he who formerly walked with other people's feet managed in one night to run all the way to Hades.

113.—*On Demetrius Phalereus*

AN asp that had much poison, not to be wiped off, darting no light but black death from its eyes, slew wise Demetrius.

114.—*On Heraclides Ponticus*

HERACLES, you wished to leave a report among men that when you died you became a live serpent in the eyes of all. But you were taken in, cunning wise man, for the beast was indeed a serpent, but you, being no wise man, were shown to be a beast.²

died and put a serpent on his bed that it might be supposed to be his spirit. The stratagem however was discovered

GREEK ANTHOLOGY

115.—ΤΟΥ ΑΥΤΟΥ

Τὸν βίον ἤσθα Κύων, Ἀντίσθενης, ὦδε πεφυκώς,
 ὥστε δακεῖν κραδίην ῥήμασιν, οὐ στόμασιν,
 ἀλλ' ἔθανες φθισικός, τάχ' ἔρει τις ἴσως· τί δὲ τοῦτο;
 πάντως εἰς αἶδην δεῖ τιν' ὁδηγὸν ἔχειν.

116.—ΤΟΥ ΑΥΤΟΥ

Διόγετες, ἄγε λέγε, τίς ἔλαβε σε μίρον
 ἐς Αἴδος; ἔλαβε με κυνὸς ἄγριου ὁδάξ.

117 <ΖΗΝΟΔΟΤΟΥ>

Ἐκτίσας αὐτάρκειαν, ἀφελὺς κενεαυχέα πλοῦτον,
 Ζήνων, σὺν παλιῷ σεμνὸς ἐπισκυνίῳ·
 ἄρσενά γάρ λόγον εὔρες, ἐνηθλήσω δὲ προνῆα,
 αἶρεσιν ἀτρέστοι μητέρ' ἐλευθερίας.
 εἰ δὲ πάτρα Φοίνισσα, τίς ὁ φθόνος, ἦν καὶ ὁ Καδμος ὅς
 κεῖνος, ἀφ' οὗ γραπτὰν Ἑλλάς ἔχει σελίδα.

118.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Τὸν Κετιέα Ζήνωνα θανεῖν λόγος ὥς ὑπὸ γήρωσ
 πολλὰ καμῶν ἐλύθη μένων ἄσιτος·
 <οἱ δ' ὅτι προσκοψας ποτ' ἔφη χερὶ γὰν ἀλοήσας,
 "Ἐρχομαι αὐτόματος τί δὴ καλεῖς με;">

¹ i.e. Cynic.

² Zeno stumbled and broke his finger striking his hand

BOOK VII. 115-118

115.—*On Antisthenes*

You were in your lifetime a Dog,¹ Antisthenes, of such a nature that you bit the heart with words, not with your mouth. But someone perchance will say you died of consumption. What does that matter? One must have someone to guide one to Hades.

116.—*On Diogenes*

"DIOGENES, tell what fate took you to Hades?"
"A dog's fierce bite."

117 ZENODOOTUS

On Zeno

ZENO, reverend grey-browed sage, thou didst find the self-sufficient life, abandoning the pursuit of van-glorious wealth, for virtue (and thou didst transmit thyself to foresight) was the school of thought thou didst institute, the mother of countless freedom. If thy country were Phoenicia what reproach is that? Cadmus too, from whom Greece learnt writing, was a Phoenician.

118.—DIOGENES LAERTIUS

On the Same

SOME say that ZENO of Citium, suffering much from old age, remained without food, and others that striking the earth with his hand he said, "I come of my own accord. Why dost thou call me?"²

on the ground, he cried, "I come; why callest thou me?" and at once strangled himself.

119.—ΑΔΗΛΟΝ

Ἦνίκα Πυθαγόρης τὸ περικλεῆς εὔρετο γράμμα
κεῖν', ἐφ' ὅτῳ κλεινὴν ἤγαγε βουθυσίην.

120. ΞΕΝΟΦΑΝΟΥΣ

Καί ποτέ μιν στυφελιζομένου σκύλακος παριόντα
φασὶν ἐπαικτεῖραι, καὶ τόδε φάσθαι ἔπος·
"Παῦσαι, μηδὲ ράπιζ', ἐπεὶ φίλου ἀνέρος ἐστὶ
ψυχῇ, τὴν ἔγνω, φθεγξαμένης αἰῶν."

121.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Οὐ μόνος ἐμψύχων ἄπεχες χέρας, ἀλλὰ καὶ ἡμεῖς·
τις γὰρ ὅς ἐμψύχων ἤφατο, Πυθαγόρη,
ἀλλ' ὅταν ἐψηθῇ τι καὶ ὀπτηθῇ καὶ ἀλισθῇ
δὴ τότε καὶ ψυχὴν οὐκ ἔχον ἐσθίομεν.

122.—ΤΟΥ ΑΥΤΟΥ

Αἰαῖ, Πυθαγόρης τί τόσον κυάμους ἐσεβάσθη,
καὶ θανε φοιτηταῖς ἄμμου τοῖς ἰδίοις,
χωρίον ἦν κυάμων· ἵνα μὴ τούτους δὲ πατήσῃ
ἐξ Ἀκραγαντίων κάτθαν' ἐνι τριόδῳ.

119.—ANONYMOUS

On Pythagoras

DEDICATED when Pythagoras discovered that famous figure¹ to celebrate which he made a grand sacrifice of an ox.

120.—XENOPHANES

On the Same

THEY say that once he passed by as a dog was being beaten, and pitying it spoke as follows, "Stop and beat it not, for the soul is that of a friend, I know it, for I heard it speak."

121.—DIOGENES LAERTIUS

On the Same

NOT you alone, Pythagoras, abstained from living things, but we do so likewise; who ever touched living things? But when they are boiled and roasted and salted, then they have no life in them and we eat them.

122.—BY THE SAME

On the Same

ALAS! why did Pythagoras reverence beans so much and die together with his pupils? There was a field of beans, and in order to avoid trampling them he let himself be killed on the road by the Agrigen-tines.

¹ i. e. what is now called the Forty-seventh Proposition of Euclid, Book I.

GREEK ANTHOLOGY

123.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ ποτ', Ἑμπεδῶκλεις, διερῇ φλογὶ σῶμα
καθήρας
πῦρ ἀπο κρητῆρων ἔκπιες ἀθάνατον·
οὐκ ἔρέω δ' ὅτι σαυτὸν ἐκὼν βύλας ἐς ῥόον Λίτνης,
ἀλλὰ λαθεῖν ἐθέλων ἔμπεσες οὐκ ἐθέλων.

124.—ΤΟΥ ΑΥΤΟΥ

Ναὶ μὲν Ἑμπεδοκλῆα θανεῖν λόγος ὥς ποτ' ἀμάξης
ἔκπεσε, καὶ μηρὸν κλίσσατο δεξιτερὸν·
εἰ δὲ πυρὸς κρητῆρις ἐσήλατο καὶ πῖς τὸ ζῆν,
πῶς ἂν ἔτ' ἐν Μεγάροις δείκνυτο τοῦδε τάφος;

125.—ΛΔΗΛΟΝ

Εἴ τι παραλλάσσει φαίδων μέγας ἥλιος ἄστρον,
καὶ πόντος ποταμῶν μείζον' ἔχει δύναμιν,
φαμὶ τοσοῦτον ἐγὼ σοφίᾳ προέχειν Ἐπίχαρμον,
ὃν πατρὶς ἐστεφάνωσ' ἔδδε Συρακοσίῳ.

126. <ΔΙΟΓΕΝΟΤΣ ΔΑΕΡΤΙΟΤ>

Τὴν ὑπόνοιαν πᾶσι μάλιστα λέγω θαρραπεύειν·
εἰ γὰρ καὶ μὴ δρᾷς, ἀλλὰ δοκεῖς, ἀτυχεῖς.
οὕτω καὶ Φιλόλαον ἀνεῖλε Κρότων ποτὲ πάτρη,
ὥς μιν ἔδοξε θέλειν δῶμα τύραννον ἔχειν.

BOOK VII. 123-126

123.—BY THE SAME

On Empedocles

AND you too, Empedocles, purifying your body by liquid flame, drank immortal fire from the crater¹ I will not say that you threw yourself on purpose into Etna's stream, but wishing to hide you fell in against your will.

124.—BY THE SAME

On the Same

THEY say Empedocles died by a fall from a carriage breaking his right thigh. But if he jumped into the fiery bow, and drank life, now is it his tomb is shown still in Megara?

125.—ANONYMOUS

On Epicharmus

EVEN as the great burning sun surpasseth the stars and the sea is stronger than the rivers, so I say that Epicharmus, whom thus his city Syracuse crowned, excelleth all in wisdom.

126.—DIOGENES LAERTIUS

On Philolaus

I ADVISE all men to cure suspicion, for even if you don't do a thing, but people think you do, it is ill for you. So Croton, his country, once slew Philolaus because they thought he wished to have a house like a tyrant's.

¹ With a play on the other meaning "bowl."

127.—ΤΟΥ ΑΥΤΟΥ

Πολλάκις Ἡράκλειτον ἐθαύμασα, πῶς ποτὲ τὸ ζῆν
 ᾧδε διαντλήσας δύσμορος, εἴτ' ἔθανεν·
 σῶμα γὰρ ἀρδεύουσα κακὴ νόσος ὕδατι, φέγγος
 ἔσβεσεν ἐκ βλαφύρων καὶ σκότον ἠγάγετο.

128.—ΑΔΗΛΟΝ

Ἡράκλειτος ἐγώ· τί μ' ἄνω κάτω ἔλκετ' ἄμουσαι;
 οὐχ ὑμῖν ἐπόνουν, τοῖς δ' ἔμ' ἐπισταμένοις·
 εἷς ἐμοὶ ἄνθρωπος τρισμυριοι, οἱ δ' ἀνύριθμοι
 οὔδεις· ταῦτ' αὐδῶ καὶ παρὰ Περσεφόνῃ.

129. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Ἦθελες, ᾧ Ζήνων, καλὸν ἤθελες, ἔνδρα τύραννον
 κτείνας ἐκλύσαι δουλοσύνης Ἑλέαν·
 ἀλλ' ἐδάμης· δη γάρ σε λαβὼν ὁ τύραννος ἐν ὄλμῳ
 κοίψε· τί τοῦτο λέγω; σῶμα γάρ, οὐχὶ δὲ σέ.

130.—ΤΟΥ ΑΥΤΟΥ

Καὶ σεῦ, Πρωταγορῇ, φάτιν ἐκλυον, ὥς ἄρ' Ἀθηνῶν
 ἐκ ποτ' ἰὼν καθ' ὁδὸν πρέσβυς ἐὼν ἔθανες·
 εἴλετο γάρ σε φυγεῖν Κέκροπος πόλις· ἀλλὰ σὺ
 μέν που
 Παλλάδος ἄστει φύγες, Πλουτέα δ' οὐκ ἔφυγες.

127.—BY THE SAME

On Heraclitus

I OFTEN wondered about Heraclitus, how after leading such an unhappy life, he finally died. For an evil disease, watering his body, put out the light in his eyes and brought on darkness.

128.—ANONYMOUS

On the Same

I AM Heraclitus. Why do you pull me this way and that, ye flatterers? I did not work for you, but for those who understand me. One man for me is equivalent to thirty thousand and countless men are but as nobody. Thus I proclaim even in the house of Persephone.¹

129.—DIOGENES LAERTIUS

On Zeno the Eleatic

You wished, Zeno—'twas a goodly wish—to kill the tyrant and free Elea, but you were slain, for the tyrant caught you and pounded you in a mortar. Why do I speak thus? It was your body, not you.

130.—BY THE SAME

On Protagoras

ABOUT you, too, Protagoras, I heard that once leaving Athens in your old age you died on the road, for the city of Cecrops decreed your exile. So you escaped from Athens but not from Pluto.

¹ The same saying is attributed to Democritus by Seneca, and both philosophers no doubt shared this contempt for the many.

131.—ΑΛΛΟ

Πρωταγόρην λογος ὦδε θανεῖν φέρει ἰλλὰ γὰρ τοῦτι
ἦκατο σῶμα γαῖαν, ψυχὰ δ' ἄλτο σοφοῖς.

132.—ΑΛΛΟ

Καὶ σέο, Πρωταγόρη, σοφίης ἴδμεν βέλος ὄξυ,
ἀλλ' οὐ τιτρώσκον, τῶν δὲ γλυκὺ τερήμα.¹

133. <ΔΙΟΙΓΕΝΟΥΣ ΛΑΚΕΡΤΙΟΥ>

Πτίσσετε, Νικοκρέων, ἔτι καὶ μάλα, θύλακός ἐστι
πτίσσειτ', Ἀνύταρχος δ' ἐν Διός ἐστι πάλαι
καὶ σὲ διαστείλασα γνώφοις ὀλίγον τάδε λέξει
ρήματα Περσεφόνη· "Ἐρρε μυλωθρὲ κακε."

134.—ΑΔΗΛΟΝ

Ἐνθάδε Γοργίου ἡ κεφαλὴ κυνικοῦ κατάκειμαι,
οὐκέτι χρεμπτομένη, οὔτ' ἀπομυσσομένη.

135.—ΑΛΛΟ

Θεσσαλὸς Ἴπποκράτης, Κῆρος γένος, ἐνθάδε κείται,
Φοιβου ἀπὸ ρίζης ἀθανάτου γεγαώς,

χαῖμα has been suggested by Boissonade and I render so.

BOOK VII. 131-135

131.—ANONYMOUS

On the Same

PROTAGORAS is said to have died here, but his body alone reached the earth, his soul leapt up to the wise.

132.—ANONYMOUS

On the Same

WE know too, Protagoras, the sharp arrow of thy wisdom. Yet it wounds not, but is a sweet inguent.

133.—DIOGENES LAERTIUS

On Anaxarchus

BRAY it in the mortar still more, Nicæreon, it is a lag, bray it, but Anaxarchus is already in the house of Zeus, and Persephone's son, crying you, will say, "Out on thee, evil miller!"¹

134.—ANONYMOUS

On Gorgias

HEAR I he, the head of Cynic Gorgias, no longer clearing my throat nor blowing my nose.

135.—ANONYMOUS

On Hippocrates of Cos, the Physician

HEAR Aeth Thessalian Hippocrates, by descent a Coan, sprung from the immortal stock of Phoebus.

¹ Nicæreon, the Cyprian tyrant is said to have pounded Anaxarchus to death. Anaxarchus exclaimed, "Pound this lag (my son), but you do not pound Anaxarchus himself." This is a well-attested story.

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πλεῖστα τρόπαια νόσων στήσας ὅπλοις Ἵγυίης,
δόξαν ἔλων πολλῶν οὐ τύχα, ἀλλὰ τέχνη.

136.—ΑΝΤΙΠΑΤΡΟΥ

Ἥρωος Ἰφιδάμου βαιὸς τάφος· οὐχ ὅτι τοῦτο
ἄξιός, ἀλλ' ἐχθρῶν χερσὶν ἐχωννύμεθα.

137.—ΛΑΔΕΣΠΟΤΟΝ

Μή με τάφῳ σύγκρινε τὸν Ἑκτορα, μὴδ' ἐπὶ τύμβῳ
μέτρει τὸν πάσης Ἑλλάδος ἀντιπαλόν.

Ἰλιάς, αὐτὸς Ὀμηρος ἔμοι τάφος, Ἑλλάς, Ἀχαιοὶ
φεύγοντες—τούτοις πᾶσιν ἐχωννύμεθα·

[αἱ δ' ὀλίγην ἄθροις ἐπ' ἔμοι κόνιν, οὐκ ἔμοι αἰσχος·
Ἑλληνων ἐχθραῖς χερσὶν ἐχωννύμεθα]

138.—ΑΚΗΡΑΤΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Ἑκτορ Ὀμηρεῖσιν αἰεὶ βεβημένε βίβλοις,
θειοδόμοι τείχεα ἔρκος ἐρυμνότατον,
ἐν σοι Μαιονίδης ἀνεπαύσατο· σοὺ δα θανόντος,
Ἑκτορ, ἐσυγήθη καὶ σελὶς Ἰλιάδος.

139.—ΑΛΛΟ

Ἑκτορι μὲν Τροίῃ συγκάτθανεν, οὐδ' ἔτι χεῖρας
ἀντήρεν Δαναῶν παισιν ἐπερχομένοις·

Πέλλα δ' Ἀλεξάνδρῳ συναπώλετο· πατρίδες ἄρα
ἄνδράσιν, οὐ πάτραις ἄνδρες ἀγαλλόμεθα.

BOOK VII. 135-139

Armed by Health he gained many victories over Disease, and won great glory not by chance, but by science.

136.—ANTIPATER

On Priam

SMALL am I, the barrow of Priam the hero, not that I am worthy of such a man, but because I was built by the hands of his foes.

137.—ANONYMOUS

On Hector

Do not judge Hector by his tomb or measure by his barrow the adversary of all Hellas. The Iliad, Homer himself, Greece, the Achæans in flight—these are my tomb—by these all was my barrow built. (If the earth you see above me is little, it is no disgrace to me, I was entombed by the hands of my foes the Greeks.)

138.—ACERATUS GRAMMATICUS

On the Same

HECTOR, constant theme of Homer's books, strongest bulwark of the god-built wall, Homer rested at thy death and with that the pages of the Iliad were silenced.

139.—ANONYMOUS

On the Same and on Alexander of Macedon

WITH Hector perished Troy and no longer raised her hand to resist the attack of the Doriai. And Pella, too, perished with Alexander. So fatherlands glory in men, their sons, not men in their fatherlands.

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140.—APXIOY MAKEΔONOS

Καὶ γενέταν τοῦ νέρθε καὶ οὔνημα καὶ χθονα φώνει,
 στάλα, καὶ ποίᾳ κηρὶ δαμεις ἔθανε.—
 πατήρ μὲν Πρίαμος, γὰρ δ' Ἴλιον, οὔνομα δ' Ἐκτωρ,
 ὦνερ, ὑπὲρ πατρὸς δ' ὤλετο μαρνάμενος.

141.—ANTIΦIAOT BTZANTIOY

Θεσσαλὲ Πρωτεσίλαε, σὲ μὲν πολὺς ᾔσεται αἰών,
 Τροίᾳ υφειλομένον πτωματος ἀρξάμενον
 σῆμα δέ τοι πτελέησι συνηρεφες ἀμφικομεῖσι
 Νύμφαι, ἀπεχθομένης Ἰλίου ἀντιπέρας
 δένδρα δὲ δυσμηνυτα, καὶ ἦν ποτὶ τείχος ἔδωσι
 Τρώϊον, αὐαλέαν φυλλοχοεῦντι κόμην,
 ὅσσοι ἐν ἡρώεσσι τότε ἦν χόλος, εἰ μέρος ἀκμὴν
 ἐχθρὸν ἐν ἀψύχοις σώζεται ἀκρεμόσιν ;

142.—ΑΔΗΛΟΝ

Γύμβος Ἀχιλλῆος ῥηξήνορος, ὅν ποτ' Ἀχαιοὶ
 δώμησαν, Τρωῶν δεῖμα καὶ ἐσσομένων
 αἰγιαλῷ δὲ νένευκεν, ἵνα στοναχῇσι θαλάσσης
 κυδαίνωτο πᾶσι τῆς ἁλίας Θέτιδος.

W. M. Hardinge, in *The Nineteenth Century*, Nov. 1878,
 p. 873.

143.—ΑΔΗΛΟΝ

Ἄνδρε δύω φιλότῃτι καὶ ἐν τεύχεσσιν ἀρίστω,
 χαίρετον, Λιακίδη, καὶ σύ, Μενοντιάδῃ.

140.—ARCHIAS OF MACEDON

On Hector

TELL, O column, the parentage of him beneath thee
and his name and country and by what death he
died. "His father was Priam, his country Ilium, his
name Hector, and he perished fighting for his native
land."

141.—ANTIPHILUS OF BYZANTIUM.

On Protesilaus

O THESSALIAN Protesilaus, long ages shall sing of
thee, how thou didst strike the first blow in Troy's
predestined fall. The Nymphs tend and encircle
with overshadowing eans thy tomb opposite hated
Ilion. Wrathful are the trees, and if they chance
to see the walls of Troy, they shed their withered
leaves. How bitter was the hatred of the heroes if
a part of their enmity lives yet in soulless branches.

142.—ANONYMOUS

On Achilles

THIS is the tomb of Achilles the man-breaker,
which the Achæans built to be a terror to the
Trojans even in after generations, and it slopes to
the beach, that the horn of Thetis the sea-goddess
may be saluted by the moan of the waves.

143.—ANONYMOUS

On Achilles and Patroclus

HAIL Acædus and Menœtiades, ye twain supreme
in Love and Arms.

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144.—ΑΔΕΣΠΟΤΟΝ

Ἦδυεπὴς Νέστωρ Πύλιος Νηληϊὸς ἦρωσ
ἐν Πύλῳ ἠγαθὲρ τύμβον ἔχει τριγέρων.

145 —ΑΣΚΛΗΠΙΑΔΟΥ

“Ἄδ' ἐγὼ ἂν τλίμων Ἀρετὰ παρὰ τῷδε κάθημαι
Αἴαντος τύμβῳ κειραμένα πλοκύμους,
θυμὸν ἄχει μεγάλῳ βεβωλημένα, εἰ παρ' Ἀχαιοῖς
ἂν δολόφρων Ἀπάτα κρέσσον ἐμεῦ δύναται.

146 —ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Σῆμα παρ' Αἰάντειον ἐπὶ Ῥοιτηΐσιν ἀκταῖς
θυμοβαρὴς Ἀρετὰ μύρομαι ἐξομένα,
ἄπλοκαμος, πινόεσσα, διὰ κρίσιν ὅττι Πελασγῶν
οὐκ ἀρετὰ νικᾷν ἔλλαχεν, ἀλλὰ δόλος
τεύχεα δ' ἂν λέξειεν Ἀχιλλεύς· “Ἄρσενος ἀκμᾶς, 5
οὐ σκολιῶν μύθων ἄμμος ἐφιέμεθα.”

147.—ΑΡΧΙΟΥ

Μοῦνος ἐναιρομένοισιν ὑπέρμαχος ἀσπίδα τείνας,
νηυσὶ βαρὺν Τρώων, Αἴαν, θμεινας ἄρην·
οὐδέ σε χερμαδίων ὤσεν κτυπος, οὐ νέφος ἰῶν,
οὐ πύρ, οὐ δοράτων, οὐ ξιφέων πάταγος·
ἀλλ' αὐτως προβλής τε καὶ ἔμπεδος, ὥς τις ἐρίπνα 5
ἰδρυθείς, ἔτλης λαίλαπα δυσμενέων.

BOOK VII, 144-147

144. -ANONYMOUS

On Nestor

SWEET-SPOKEN Nestor of Pylus, the hero-son of Nелеus, the old, old man, has his tomb in pleasant Pylus.

145.—ASCLEPIADES

On Ajax

HENK sit I, miserable Virtue, by this tomb of Ajax, with shorn hair, smitten with heavy sorrow thin cunning Fraud hath more power with the Greeks than I.

146.—ANTIPATER OF SIDON

On the Same

By the tomb of Ajax on the Rhoetean shore, I Virtue, sit and mourn, heavy at heart, with shorn locks, in soiled raiment, because that in the judgment court of the Greeks not Virtue but Fraud triumphed. Achilles' arms would fain cry, "We want no crooked words, but manly valour."

147.—ARCHIAS

On the Same

ALONE in defence of the routed host, with extended shield didst thou, Ajax, await the Trojan host that threatened the ships. Neither the crashing stones moved thee, nor the cloud of arrows, nor the clash of spears and swords; but even so, like some crag, standing out and firmly planted thou didst face the hurricane of the foes. If Helios did

GREEK ANTHOLOGY

εἰ δέ σε μὴ τεύχεσσιν Ἀχιλλέος ὤπλισεν Ἑλλάς,
 ἄξιον ἀντ' ἀρετᾶς ὄπλα ποροῦσα γέρας,
 Μοιραίων βουλήσι ταδ' ἤμπλακεν, ὥς ἂν ὑπ' ἐχθρῶν
 μὴ τινος, ἀλλὰ σὺ σῇ πότμον ἔλῃς παλάμῃ. 10

148.—ΑΔΕΣΜΙΟΤΟΝ

Σῆμα τόδ' Αἶαντος Τελαμωνίου, ὃν κτείνε Μοῖρα,
 αὐτοῦ χρησαμένα καὶ χερὶ καὶ ξίφει.
 οὐδὲ γὰρ ἐν θνητοῖσι δυνήσατο καὶ μεμανία
 εὐρέμεναι Κλωθὰ τῶδ' ἕτερον φονέα.

149.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Κεῖται ἐνὶ Τροίῃ Τελαμώνιος, οὗ τινι δ' ἄμψης
 ἀντιβίων ὅπασας εὐχος ἐοῦ θανάτου
 τάσσης γὰρ χρόνος ἄλλον ἐπάξιον ἀνέρα τόλμης
 οὐχ εὐρων, παλάμῃ θῆκει ὑπ' αὐτοφόνῳ.

150.—ΤΟΥ ΑΥΤΟΥ

Αἴας ἐν Τροίῃ μετὰ μύριον εὐχος ἀέθλων
 μέμφεται οὐκ ἐχθροῖς κείμενος, ἀλλὰ φίλοις.

151.—ΑΛΛΟ

Ἐκτωρ Αἴαντι ξίφος ὥπασεν, Ἐκτορι δ' Αἴας
 ζωστήρ· ἀμφοτέρων ἡ χάρις εἰς θάνατος.

BOOK VII. 147-151

not give thee the arms of Achilles to wear, a worthy reward of thy valour, it was by the counsel of the Fates that she erred, in order that thou shouldst meet with doom from no foe, but at thine own hand.

148.—ANONYMOUS

On the Same

THIS is the tomb of Telamonian Ajax whom Fate slew by means of his own hand and sword. For Clotop, even and she wished it, could not find among mortals another able to kill him.

149.—LEONTIUS SCHOLASTICUS

On the Same

THE Telamonian lies low in Troy, but he gave no foeman cause to boast of his death. For Time finding no other man worthy of such a deed entrusted it to his own self-slaying hand.

150.—BY THE SAME

On the Same

AJAX lieth in Troy after a thousand vaunted deeds of prowess, blaming not his foes but his friends.

151.—ANONYMOUS

On Ajax and Hector

HECTOR gave his sword to Ajax and Ajax his girdle to Hector, and the gifts of both are alike instruments of death.

152.—ΑΛΛΟ

Πικρὴν ἀλλήλοισ' Ἑκτωρ χάριν ἠδὲ φέρασπις
 Αἴας ἐκ πολέμου μνήμ' ἔπορον φίλης·
 Ἑκτωρ γὰρ ζωστήρα λαβὼν ξίφος ἔμπαλιν δῶκε
 τὴν δὲ χύριν δώρων πείρασαν ἐν θανάτῳ·
 τὸ ξίφος εἰλ' Αἴαντα μεμνόμενα, καὶ πάλιν ζωστήρ
 εἵλκυσε Πριαμίδην δίφρῳ συρομένον,
 οὕτως ἐξ ἐχθρῶν αὐτοκτόνα πέμπετο δῶρα,
 ἐν χιρίτος προφάσει μοῖραν ἔχοντα μύρου.

153.—ΟΜΗΡΟΥ, αἱ δὲ ΚΛΕΟΒΟΥΤΑΟΤ ΤΟΥ
ΑἸΝΑΙΟΥ

Χαλκῇ παρθένος εἰμί, Μίδα δ' ἐπὶ σήματι κείμεναι.
 ἔστ' ἂν ὕδωρ τε νῆη, καὶ δένδρεα μακρὰ τεθήλη,
 αἰτοῦ τῇδε μένουσα πολυκλαύτῳ ἐπὶ τύμβῳ,
 ὡγγελέω παριούσι, Μίδας ὅτι τῇδε τέθαπται.

R. G. McGregor, *Greek Anthology*, p. 422.

154.—ΑΔΗΛΟΝ

Εἰς Κόροιβον

Κοινὸν ἐγὼ Μεγαρεῦσι καὶ Ἰναχίδαισιν ἄθυρμα
 ἱδρυναι, Ψαμαθῆς ἐκδικὸν οὐλομένης·
 εἰμί δὲ Κῆρ τυμβούχος· ὁ δὲ κτείνας με Κόροιβος·
 κεῖται δ' ὧδ' ὑπ' ἑμοῖς πασσὶ δια τρίποδα
 Δελφίς γὰρ φάμα τόδ' ἐθέσπισεν, ὅφρα γενοίμαν
 τὰς κείνον νύμφας σῆμα καὶ ἱστορίας.

Apollo, to avenge the death of the child which Psamathe the Argive princess bore him, sent a female demon (Ποιμή) which carried off babies. This demon was killed by Coroebus.

BOOK VII. 152-154

152.—ANONYMOUS

On the Same

BITTEN favours did Hector and Ajax of the great shield give each other after the fight in memory of their friendship. For Hector received a girdle and gave a sword in return, and they proved in death the favour that was in the gifts. The sword slew Ajax in his madness, and the girdle dragged Hector behind the chariot. Thus the adversaries gave each other the self-destroying gifts, which held death in them under pretence of kindness.

153.—HOMER OR CLEOBULUS OF LINDUS

On Midas

I AM a mudden of brass, and rest on Midas' tomb. As long as water flows, and tall trees put forth their leaves, abiding here upon the tearful tomb, I tell the passers-by that Midas is buried here.

Here ends the collection of fictitious epitaphs on celebrities, but a few more will be found scattered in other parts of the book.

154.—ANONYMOUS

On Corcebus

I AM set here, an image common to the Megarians and the Argives, the avenger of unhappy Psamathe. A ghoul, a denizen of the tomb am I, and he who slew me was Corcebus, here under my feet he lies, all for the tripod. For even so did the voice of Delphi decree, that I should be the monument of Apollo's bride and tell her story.¹

He was punished by Apollo and ordered to settle wherever a tripod he carried fell. This was near Megara, and on his tomb at Megara he was represented killing the Python.

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155.—ΑΔΕΣΠΟΤΟΝ

Εἰς Φιλιστίωνα τὸν Νικαέα γελωτοποιόν

Ὁ τὸν πολυστέμακτον ἀνθρώπων βίου
γέλῳτι κερύσας Νικαεύς Φιλιστίῳ
ἐνταῦθα κεῖμαι, λείψανον παντὸς βίου,
πολλάκις ἱποθανῶν, ὧδε δ' οὐδεπωποτε.

156.—ΙΣΙΔΩΡΟΥ ΑἰΓΕΑΓΟΥ

Ἰξῶ καὶ καλὶμοισιν ἅπ' ἡέρος αὐτὸν ἔφερβεν
ἱὺμηλος, λιτῶς, ἀλλ' ἐν ἐλευθερίῃ.
οὐποτε δ' οθνεῖην ἔκυσεν χέρα γαστρος ἔκῃτι
ταῦτο τρυφὴν κείνῳ, τοῦτ' ἔφερ' εὐφροσύνην.
τρεῖς δὲ τριηκοστὸν ζήσας ἔτος ἐνθάδ' ἰαύει,
παισὶ λιπῶν ἰξὺν καὶ πτερά καὶ καλάμους.

5

157.—ΑΔΗΛΟΝ

Τρεῖς ἐτέων δεκάδας, τριάδας δυο, μέτρον ἔθηκαν
ἡμετέρης βιοτῆς μάντιες αἰθέριοι.
ἄρκοῦμαι τούτοισιν· ὁ γὰρ χρόνος αἶσθος ἄριστον
ἡλικίης· ἔθανεν χῶ τριγέρων Πύλιος.

158.—ΑΔΗΛΟΝ

Εἰς Μάρκελλον τὸν Σιδίτην ἱατρόν

Μαρκέλλον τόδε σῆμα περικλυτοῦ ἱππῆρος,
φωτὸς κυδιστοιο τετιμένου ἀθανάτοισιν,
οὐ βιβλους ἀνέθηκεν εὐκτιμένη ἐν Ῥώμῃ
Ἀδριανὸς προτερον προφερέστερος ἡγεμονίῳ,
καὶ πᾶσις Ἀδριανοῦ μεγ' ἔξοχος Ἀντωνῖνος,

5

155.—ANONYMOUS

On Philistion the Actor of Nicaea

I, PHILISTION of Nicaea, who tempered with laughter the miserable life of men, lie here, the remains of a life¹, I often died, but never yet just in this way.

156.—ISIDORUS OF AEGAR

By his bird-line and canes Farnelius lived in the creatures of the air, simply but in freedom. Never did he kiss a strange hand for his belly's sake. Thus his craft supplied him with luxury and delight. Ninety years he lived, and now sleeps here, having left to his children his bird-line, nets and canes.

157.—ANONYMOUS

THREE decades and twice three years did the heavenly augurs fix as the measure of my life. I am content therewith, for that age is the finest flower of life. Even ancient Nestor died.

158.—ANONYMOUS

On Marcellus the Physician of Side

THIS is the tomb of Marcellus the renowned physician, a most celebrated man, honoured by the gods, whose books were presented (to the public library) in fair-built Rome by Hadrian the best of our former emperors, and by admirable Antoninus,

¹ i.e. he had represented all kinds of life on the stage.

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ὄφρα καὶ ἑσσομένοισι μετ' ἀνδράσι κῦδος ἄροιτο
 εἵνεκεν εὐεπίης, τὴν οἱ πόρε Φοῖβος Ἀπόλλων,
 ἥρωφ μέλψαντι μέτρῳ θεραπείᾳ νοούσων
 βιβλοῖς ἐν πινυταῖς Χειρωναῖσι τεσσαράκοντα.

159.—ΝΙΚΑΡΧΟΥ

Ὅρφεύς μὲν κιθάρᾳ πλεῖστον γέρας εἵλετο θνητῶν,
 Νεστωρ δὲ γλαύσσης ἡδυλογου σαφείῃ,
 τεκτοσύνη δ' ἐπέων πολυτάτωρ θεῖος Ὅμηρος,
 Τηλεφωγῆς δ' αὐλοῖς, οὗ τυφος ἐστὶν ὄδῃ.

160.—ΑΝΑΚΡΕΟΝΤΟΣ

Καρτερὸς ἐν πολέμοις Τυμύκριτος, οὗ τόδε σᾶμα·
 Ἄρης δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν.

161.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

α. Ὅρνι, Διὸς Κρονίδαο διάκτορε, τεῦ χάρι' ἔσταις
 γοργὸς ὑπὲρ μεγάλου τύμβου Ἀριστομένους;
 β. Ἀγγέλλω μεροπείσιν ὅθ' οὐνεκεν ὅσσον ἄριστος
 οἰωνῶν γένομαι, τόσσον ὃδ' ἡθέων.
 δειλαί τοι δειλοῖσιν ἐφεδρήσασουσι πέλαιαι·
 ἄμμες δ' ἀντρέστοις ἀνδράσι τερπόμεθα.

162.—ΔΙΟΣΚΟΡΙΔΟΥ

Εὐφράτην μὴ καίε, Φιλῶνι με, μηδὲ μῆνης
 πῦρ ἐπ' ἐμοί· Πέρσης εἰμι καὶ ἐκ πατέρων,
 Πέρσης αὐθιγενῆς, ναὶ δέσποτα πῦρ δὲ μῆναι
 ἡμῖν τοῦ χαλεποῦ πικροτερον θανάτου.
 ἔλλα περιστείλας με δίδου χθονί· μηδ' ἐπὶ νεκρῇ
 λουτρὰ χέρης· σέβομαι, δέσποτα, καὶ ποταμούς.

BOOK VII. 158-162

Hadrian's son; so that among men in after years he might win renown for his eloquence, the gift of Phoebus Apollo. He sang of the treatment of diseases in forty skilled books of heroic verse called the *Chronides*.

159.—NICARCHUS

ORPHEUS won the highest prize among mortals by his harp, Nestor by the skill of his sweet-phrased tongue, divine Homer, the learned in lore, by the art of his verse, but Telephanes, whose tomb this is, by the flute.

160. ANACREON

VALIANT IN WAR WAS Timocritas, whose tomb this is. War is not sparing of the brave, but of cowards.

161.—ANTIPATER OF SIDON

On Aristomenes, on whose Tomb stood an Eagle

"FLEET-WINGED bird of Zeus, why dost thou stand in splendour on the tomb of great Aristomenes?"
"I tell unto men that as I am chief among the birds, so was he among the youth. Timid doves watch over cowards, but we delight in dauntless men."

162.—DIOSCORIDES

BURN not Euphrates,¹ Philonymus, nor defile Fire for me. I am a Persian as my fathers were, a Persian of pure stock, yea, master to defile Fire is for us bitterer than cruel death. But wrap me up and lay me in the ground, washing not my corpse, I worship rivers also, master

¹ The slave's name.

163.—ΛΕΩΝΙΔΟΥ

- α. Τίς τίνος εὔσα, γύναι, Παρίην ὑπὸ κίονα κεῖσαι;
 β. Πρῆξ' ὦ Καλλιτέλευς. α. Καὶ ποδαπή;
 β. Σαμῆ.
 α. Τίς δέ σε καὶ κτερείξε; β. Θεόκριτος, ᾧ με γουῆσεν
 ἐξέδοσαν. α. Θνήσκεις δ' ἐκ τίνος; β. Ἐκ
 τυκέτοῦ.
 α. Εὔσα πόσων ἐτέων; β. Δύο κεῖκοσιν. α. Ἴη
 ῥά γ' ἄτεκνος;
 β. Οὐκ, ἀλλὰ τριετὶ Καλλιτέλῃν ἔλιπον.
 α. Ζῶσι σοὶ κεῖνός γε, καὶ ἐς βαθὺ γῆρας ἵκοιτο.
 β. Καὶ σοί, ξεῖνε, πόροι πάντα Τύχῃ τὰ καλὰ.

164.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

- α. Φράζε, γύναι, γενεήν, ὄνομα, χθόνα. β. Καλλι-
 τέλης μὲν
 ὁ σπείρας, Πρῆξ' ὦ δ' ὄνομα, γῆ δὲ Σαμος.
 α. Σῆμα δὲ τίς τόδ' ἔχωσε, β. Θεόκριτος, ὁ πρὶν
 ἄθικτα
 ἡμετέρας λύσας ἄμματα παρθενίης.
 α. Πῶς δ' ἔθανες; β. Λοχιοῖσιν ἐν ἄλγεσιν α. Εἰπέ
 δὲ ποίην
 ἡλθες ἐς ἡλικίην. β. Δισσάκεις ἐνδεκέτις.
 α. Ἦ καὶ ἄπαις, β. Οὐ, ξεῖνε, λέλουπα γὰρ ἐν νεότητι
 Καλλιτέλῃ, τριετὴ παῖδ' ἐτι νηπιαχόν.
 α. Ἐλθοι ἐς ὀλβιστὴν πόλιν τρίχα. β. Καὶ σὸν,
 ὁδῖτα,
 ὄβριον ἰθύνοι πάντα Τύχῃ βίοντον.

163.—LEONIDAS

A. "Who art thou, who thy father, lady lying under the column of Porian marble?" *B.* "Praxo, daughter of Caliteles." *A.* "And thy country?" *B.* "Samos." *A.* "Who and thee to rest?" *B.* "Theocritus to whom my parents gave me in marriage." *A.* "And how didst thou die?" *B.* "In childbirth." *A.* "How old?" *B.* "Twenty-two." *A.* "Childless taen?" *B.* "No! I left behind my three year old Caliteles." *A.* "May he live and reach a ripe old age." *B.* "And to thee, stranger, may Fortune give all good things."

164 —ANTIPATER OF SIDON

A Variant of the Lost

A. "Tell me, lady, thy parentage, name and country." *B.* "Caliteles begat me, Praxo was my name, and my land Samos." *A.* "And who erected this monument?" *B.* "Theocritus who loosed my maiden zone, untouched as yet." *A.* "How didst thou die?" *B.* "In the pangs of labour." *A.* "And tell me what age thou hast reached." *B.* "Twice eleven years." *A.* "Childless?" *B.* "No, stranger, I left Caliteles behind me, my baby boy." *A.* "May he reach a grey and blessed old age." *B.* "And may Fortune, O stranger, steer the course of all thy life before a fair breeze."

165.—ΤΟΥ ΑΥΤΟΥ, οἱ δὲ ΑΡΧΙΟΤ

- α. Ἐπὲ γύναι τίς ἔφυς. β. Πρηξώ. α. Τίνος ἔπλεο
πατρός ;
β. Καλλιτέλεως. α. Πάτρας δ' ἐκ τίνος ἐσσί;
β. Σάμου.
α. Μνᾶμα δέ σου τίς ἔτευξε; β. Θεόκριτος, ὃς με
σύμπεννον
ἤγετο. α. Πῶς δ' ἐδάμης; β. Ἄλγεσιν ἐν λο-
χίοις.
α. Εἰν ἔτεσιν τίσιν εὔσα; β. Δις ἑνδεκα. α. Παῖδα
δε λείπεις, β
β. Νηπίαχον τρισσῶν Καλλιτέλῃν ἐπέων.
α. Ζωῆς τέρμαθ' ἴκοιτο μετ' ἀνδράσι. β. Καὶ σέο δοίῃ
παντὶ Τύχῃ βιώτῃ τερπνόν, ὀδυτά, τέλος.

166.—ΔΙΟΣΚΟΡΙΔΟΤ, οἱ δὲ ΝΙΚΑΡΧΟΤ

Τὴν γοεραῖς πνεύσασαν ἐν ᾧδίνεσσι Λαμίσκην
ἔστατα, Νικαρέτης παῖδα καὶ Εὐπόλιδος,
σὺν βρέφεσιν διδύμοις, Σαμίνην γένος, αἱ παρὰ Νείλῳ
κρυπτοῦσιν Λιβυῆς ἥόνες εἰκοσέτιν.
ἀλλὰ, κόραι, τῇ παιδὶ λεχώια δῶρα φέρουσαι, β
θερμὰ κατὰ ψυχροῦ δάκρυα χεῖτε τάφον.

167. ΤΟΥ ΑΥΤΟΥ, οἱ δὲ ΕΚΑΤΑΙΟΤ ΘΑΣΙΟΤ

Ἀρχέλεώ με δαμαρτα Πολυξείην, Θεοδέκτου
παῖδα καὶ αἰνοπαθοῦς ἔννεπε Δημαρέτης,
ἔσπον ἐπ' ᾧδισιν καὶ μητέρα· παῖδα δὲ δαίμων
ἔφθασεν οὐδ' αὐτῶν εἴκοσιν ἡελίων.
ὀκτωκαίδεκέτις δ' αὐτῇ θανον, ἄρτι τεκούσα, β
ἄρτι δὲ καὶ νύμφη, πάντ' ὀλιγοχρόνιος.

BOOK VII. 165-167

165.—BY THE SAME, OR BY ARCHIAS

Another Variant

A "TELL me, lady, who thou wast?" B. "Praxo." A "Who thy father?" B. "Calli-teles." A "And from what country art thou?" B. "Samos." A "Who made thy tomb?" B. "Theocritus who took me to wife." A "How didst thou die?" B. "In labour pangs." A "At what age?" B. "Twenty-two." A "Hast thou left a child?" B. "Calli teles, a baby of three." A "May he grow to manhood." B "And may Fortune, O waysfarer, end thy life happily

166.—DIOSCORIDES OR NICARCHUS

IN Africa on the banks of the Nile resteth with her twin babes Lamsca of Samos the twenty year old daughter of Nicarete and Eupous, who breathed her last in the bitter pangs of labour. Bring to the girl, ye maidens, such gifts as ye give to one newly delivered, and shed warm tears upon her cold tomb.

167.—BY THE SAME OR BY HECATÆUS OF THASOS

CALL me Polysena the wife of Archelaus, daughter of Theodectes and ill-fated Demarete, a mother too in so far at least as I bore a child, for Fate overtook my babe ere it was twenty days old, and I died at eighteen, for a brief time a mother, for a brief time a bride—in all short-lived.

168.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΟΥ

“Εὐχέσθω τις ἔπειτα γυνὴ τόκον,” εἶπε Πολυξαί.
 γαστήρ’ ὑπὸ τρισσῶν ῥηγνυμένη τεκέων
 μαίης δ’ ἐν παλάμῃσι χύθη νέκυς· οἱ δ’ ἐπὶ γαῖαν
 ὤλισθον κοίλων ἄρρενες ἐκ λαγόνων,
 μητέρος ἐκ νεκρῆς ζωὸς γόνος· εἰς ἅρα δαίμων
 τῆς μὲν ἀπὸ ζῶῃν εἴλετο, τοῖς δ’ ἔπορευ.

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169.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν δάμαλιν τὴν ἱσταμένην πέραν Βυζαντίου ἐν
 Χρυσοπόλει

Ἰναχίης οὐκ εἰμὶ βοὸς τύπος, οὐδ’ ἀπ’ ἐμεῖο
 κλήζεται ἀντωπὸν Βοσποριον πέλαγος.
 κείνην γὰρ τὸ πάροιθε βαρὺς χόλος ἤλασεν· Ἦρπς
 ἐς Φάρον· ἥδε δ’ ἐγὼ Κεκροπίς εἰμι νέκυς.
 εὐνέτις ἦν δὲ Χάρητος· ἔπλων δ’ ὅτ’ ἔπλωεν ἐκεῖνος
 τῇδε, Φιλιππείων ἀντιπαλὸς σκαφέων.
 Βοῖδιον δὲ καλεῦμαι ἐγὼ τότε νῦν δὲ Χάρητος
 εὐνέτις ἠπείροις τέρπομαι ἀμφοτέραις.

5

170.—ΠΟΣΕΙΔΩΠΠΟΥ, ἢ ΚΑΛΔΙΜΑΧΟΥ

Τὸν τριετὴ παίζοντα περὶ φρέαρ Ἀρχιάννακτα
 εἰδῶλον μορφᾶς κωφὸν ἐπесπάσατο
 ἐκ δ’ ὕδατος τοῖν παῖδα διάβροχον ἤρπασε ματηρ
 σκεπτομένα ζωᾶς εἴ τινα μοῖραν ἔχει·
 Νυμφας δ’ οὐκ ἐμήνηεν ὁ νήπιος, ἀλλ’ ἐπὶ γυνυν
 ματρός κοιμαθείς τὸν βαθυὺν ὕπνον ἔχει.

5

168. ANTIPATER OF THESSALONICA

"Let women after this pray for children," cried Polyxo, her belly torn by three babes, and in the midwife's hands she fell dead, while the boys slid from her hollow flanks to the ground, a live birth from a dead mother. So one god took life from her and gave it to them.

169.—ANONYMOUS

On the statue of a heifer that stands opposite Byzantium in Chrysopolis. Inscribed on the column.

I AM not the image of the Argive heifer, nor is the sea that faces me, the Bosphorus, eaded after me. She of old was driven to Pharos by the heavy wrath of Hera; but I here am a dead Athenian woman, I was the bed fellow of Chares, and sailed with him when he sailed here to meet Philip's ships in battle.¹ I was called Bocidion (little cow) then, and now I, bed fellow of Chares, enjoy a view of two continents.

170.—POSEIDIPPUS OR CALLIMACHUS

THE dumb image of himself attracted Archianax the three year old boy, as he was playing by the well. His mother dragged him all dripping from the water, asking herself if any life was left in him. The child desisted not with death the dwelling of the Nymphs, but fell asleep on his mother's knees, and slumbers sound.

¹ A.C. 340.

171.—ΜΝΑΣΣΑΛΚΟΥ ΣΙΚΤΩΝΙΟΥ

Ἀμπαύσει καὶ τῇδε θοὸν πτερὸν ἱερὸς ὄρνις,
 τᾶσδ' ὑπερ' ἀδειας ἐξόμενος πλατανοῦ·
 ὦλετο γὰρ Ποίμανδρος ὁ Μάλιος, οὐδ' ἔτι νεύται
 ἔξδ' ἐπ' ἀγρευταῖς χενύμανος καλάμοις.

172.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

(1) πρὶν ἐγὼ καὶ ψῆρα καὶ ἀρπάκτειραι· ἐρύκων
 σπέρματος, ὑψιπετῇ Βιστον αἰ γέρανοι,
 ῥινοῦ χερμαστήρος ἐυστροφὰ κῶλα τιταίκων,
 Ἀλκιμείης, πταυνῶν εἶργον ἄπαιθε νέφος·
 καὶ μὲ τις οὐτήτειρα παρὰ σφυρὰ διψῆς ἔχιδνα
 σαρκὶ τὸν ἐκ γενεῶν πικρὸν ἐνείσα χόλυν
 ἡέλιον χήρυσεν· ἔδ' ὥς τὰ κατ' αἶθερα λεύσσων
 τοῦμ' ποσὶν οἶκ' ἐδώην πῆμα κυλινδομένον.

173.—ΔΙΟΤΙΜΟΥ, Οἱ δὲ ΛΕΩΝΙΔΟΥ

Αὐτόμαται δαίλη πατὶ ταῦλιον αἱ βόες ἦλθον
 ἐξ ὄρεος, πολλῇ νιφομέναι χιόνι·
 αἰαί, Θηρίμαχος δὲ παρὰ δρυὶ τὸν μακρὸν εὔδει
 ὕπνον· ἐκοιμηθῆ δ' ἐκ πυρὸς οὐρανόυ.

A. Lang, *Græcæ of I'arnassia*, ed. 2, p. 180.

174.—ΕΡΤΚΙΟΥ

Οὐκέτι συρίγγων νόμιον μέλος ἀγγῆθε ταύτας
 ἄρμοξ' ἑβλωθράς, Θηρίμαχε, πλατάνου
 οὐδέ σευ ἐκ καλάμων κερααὶ βόες ἄδν μέλισμα
 δέξονται, σκιερᾷ παρ δρυὶ κεκλιμένον.
 ὦλεσε γὰρ πρηστήρ σε κεραύνιος· αἱ δ' ἐπὶ μάνδραν
 ὄψ' ἑ βόες νιφετῷ σπερχόμεναι κατεβαν.

171.—MNASALCAS OF SICYON

Here, too, the birds of heaven shall rest their swift wings, alighting on this sweet plane-tree. For Poemander of Melos is dead, and cometh here no longer, his fowling clothes smeared with mire.

172.—ANTIPATER OF SIDON

I, ALAIMENES, who used to protect the crops from the starlings and that high-flying robber the Bistonian crane, was swinging the pumet arms of my leathern sling to keep the crowd of birds away, when a dipsas viper wounded me about the ankles, and injecting into my flesh the bitter bile from her jaws robbed me of the sunlight. Look ye how gazing at what was in the air I noticed not the evil that was creeping at my feet.

173.—DIOTIMUS or LEONIDAS

Of themselves in the evening the kine came home to byre from the hill through the heavy snow. But Therimachos, alas! sleeps the long sleep under the oak. The fire of heaven had him to rest.

174.—ERYCIAS

On the Same

No longer, Therimachos, dost thou play thy shepherd's tunes on the pipes near this crooked-leaved plane. Nor shall the horned kine listen again to the sweet music thou didst make, reclining by the shady oak. The burning bolt of heaven slew thee, and they at nightfall came down the hill to their byre driven by the snow.

175.—ΑΝΤΙΦΙΛΟΥ

Οὕτω πᾶς' ἀπόλωλε, γεωπόνε, βῶλος ἄρότροις,
 ἥδη καὶ τύμβους νωτοβατοῦσι βαεῖ,
 ἢ δ' ὕνις ἐν νεκύεσσι; τί τοι πλέον; ἢ πόσος αὐτὸς
 πυρός, ὃν ἐκ τέφρης, κοῦ χθονὸς ἄρπάσετε;
 οὐκ αἰεὶ ζήσασθε, καὶ ὕμέας ἄλλος ἀρώσει, 5
 ταίης ἀρξαμένους πᾶσι κακοσπαρίης.

176.—ΤΟΥ ΑΥΤΟΥ

(Ὅ)χ' ὅτι με φθιμένοι κῆδος λίπεν, ἐνθάδε κείμεαι
 γυμνὸς ὑπὲρ γαίης πυροφοροιο νέκυς·
 ταρχύθην γὰρ ἐγὼ τὸ πρὶν ποτε, νῦν δ' ἀροτῆρος
 χερσὶ σιδηρεΐη μ' ἐξεκύλισεν ὕνις.
 ἦ ῥα κακῶν θάνατόν τις ἐρεῖ λύσιν, ὅππότε' ἐμεῖο, 5
 ξεῖνε, πέλει παθεων ὕστατον οὐδὲ τάφος;

177.—ΣΙΜΩΝΙΔΟΥ

Σᾶμα τόδε Σπίνθηρι πατὴρ ἐπέθηκε θανόντι.

178.—ΔΙΟΣΚΟΡΙΔΟΥ ΝΙΚΟΠΟΛΙΤΟΥ

Λυδὸς ἐγὼ, ναὶ Λυδος, ἐλευθερίῳ δέ με τύμβῳ,
 δέσποτα, Τιμωυθι τὸν σὸν ἔθεν τροφέα.
 εὐαίων ἄσινῃ τείνοις βίον· ἦν δ' ἰσθὶ γήρων
 πρὸς με μόλῃς, σὸς ἐγὼ, δέσποτα, κῆν' Ἀΐδῃ.

J. A. Poul, *Greek Love Songs and Epigrams*, p. 48.

BOOK VII. 175-178

175.—ANTIPHILUS

So there is no more turf, husband-man, left for thee to break up, and thy oxen tread on the backs of tombs, and the share is among the dead! What doth it profit thee? How much is this wheat ye shall garner from ashes, not from earth? Ye shall not live for ever, and another shall plough you up, you who set to all the example of this evil husbandry.¹

176.—BY THE SAME

Not because I lacked funeral when I died, do I lie here, a naked corpse on woe-bearing land! Only was I buried once on a time, but now by the ploughman's hand the iron share hath rolled me out of my tomb. Who saw that death was deliverance from evil, when not even the tomb, stranger, is the end of my sufferings?

177.—SIMONIDES

This monument his father erected above Spithæon on his death (*his rest is missing*).

178.—DIOSCORIDES OF NICOPOLIS

I AM a Lydian, yea a Lydian, but thou, master didst lay me, thy foster-father Timanthes, in a freeman's grave. Live long and prosper free from calamity, and if stricken in years thou comest to me, I am thine, O master, in Hades too.

¹ The verses are supposed to be spoken by the dead man whose grave the ploughman has disturbed.

179. — ΑΔΗΛΟΝ

Σοὶ καὶ νῦν ὑπὸ γῆν, ναί, δέσποτα, πιστὸς ὑπάρχω,
 ὥς πάρος, εὐνοίης οὐκ ἐπιληθόμενος,
 ὥς με τότε¹ ἐκ νούσου τρεῖς ἐπ' ἀσφαλὲς ἤγαγες ἔχμος,
 καὶ νῦν ἄρκουση τῇδ' ὑπέθου καλύβη,
 Μάινην ἀγγείλας, Πέρσην γένος. εὖ δέ με ῥέξας
 ἔξεις ἐν χρεῇ δμῶας ἐτοιμοτέρους.

180. — ΑἴΟΛΛΩΝΙΔΟΥ

Ἑλλάχθῃ θανάτωιο τέος μόρος, ἀντὶ δέ σεῖο,
 δέσποτα, δοῦλος ἐγὼ στυγυὶ ἐπλησα τάφου
 ἡνίκα σεῦ δακρυτὰ κατὰ χθονὸς ἡρία τεῖχαν,
 ὥς ἂν ἀποφθιμάνου κείθι δέμας κτερίσω·
 ἀμφὶς¹ ἔμ' ὤλισθεν γυρὴ κόνις. οὐ βαρὺς ἡμῖν
 ἔστ' Ἀἰῶνις² ζήσω τὸν σὸν ὑπ' ἡέλιον.

181. — ΑΝΔΡΟΝΙΚΟΥ

Οἶκτρόν δὴ δυσφερὸν δόμον ἤλυθες εἰς Ἀχέροντος,
 Δαμοκρίτεια φίλα, ματρὶ λιποῦσα γόους.
 εἰ δέ, σεθεν φθιμένας, πολιοὺς νεοθῆγι σιδάρφ
 κείρατο γηραλέας ἐκ κεφαλᾶς πλοκάμους.

182. — ΜΕΛΕΑΓΡΟΥ

Οὐ γάμον, ἀλλ' Ἀἶδαν ἐπαννμφίδιον Κλεαρίστα
 δέξατο, παρθενίας ἄμματα λυομένα.
 Ἄρτι γὰρ ἐσπέραιοι νύμφας ἐπὶ δικλίσιν ἄχεν
 λωτοί, καὶ θαλάμων ἐπλαταγεῦντο θύραι

¹ I write so : ἀμφὶ δ' αἶς.

179.—ANONYMOUS

Now, too, underground I remain faithful to thee, master, as before, not forgetting thy kindness—how thrice when I was sick thou didst set me safe upon my feet, and hast laid me now under sufficient shelter, announcing on the stone my name, Manes, a Persian. Because thou hast been good to me thou shalt have slaves more ready to serve thee in the hour of need.

180.—APOLLONIDES

The doom of death hath been transferred, and in thy place, master, I, thy slave, fill the loathly grave. When I was building thy tearful chamber underground to lay thy body in after death, the earth around slid and covered me. Hades is not grievous to me. I still dwell under thy sun.¹

181.—ANDRONICUS

Sore pined, dear Democriteia, didst thou go to the dark house of Acheron, leaving thy mother to lament. And she, when thou wast dead, snore the grey hairs from her old head with the newly-sharpened steel.

182.—MELEAGER

No husband but Death did Clearista receive on her bridal night as she loosed her maiden zone. But now at eve the flutes were making music at the door of the bride, the portals of her chamber

¹ i.e. as long as you think kindly of me Hades will be sunk to me.

ἡῶροι δ' ὀλολυγμὸν ἀνέκραγον, ἐκ δ' Ἑρμῆαιος
 σιγαθεὶς γοερὸν φθέγμα μεθαρμωσατο·
 αἱ δ' αἶσται καὶ φεγγος ἐδαδούχουν παρὰ παστῶ
 πεῦκαι, καὶ φθιμένα νερθεν ἐφαινον ὁδόν.

H. C. Beaumont, *In a Garden*, p. 100, A. Lang, *Grass of Parnassus*, ed. 2, p. 167

183.—ΠΑΡΜΕΝΙΩΝΟΣ

Ἄδης τὴν Ἑρκαλῆς ἐφθασε παρθενίην·
 εἰς δὲ γούνα Ἑρμῆαιος ἐπαύσατο· τὰς δὲ γαῖαν ὕπτιον
 ἐλπίδας οὐ θάλαμος κοίμισεν, ἀλλὰ τάφος.

184.—ΤΟΥ ΑΥΤΟΥ

Παρθενικῆς τάφος εἴμ' Ἑλένης, πένθει δ' ἔπ' ἀδελφοῦ
 προφθιμένον διπλᾷ μητρος ἔχω δάκρυα·
 μνηστῆρσιν δ' ἔλιπον κοῖν' ἄλγεα· τὴν γὰρ ἔτ' οὐπω
 οὐδενὸς ἢ πάντων ἐλπίς ἐκλαυσεν ἴσως.

185.—ΑΝΤΙΠΑΤΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀδσονίη με Δίβυσσας ἔχει κόνας, ἄγχι δὲ Ῥώμης
 κεῖμαι παρθενικὴ τῇδε παρὰ ψαμάθῳ·
 ἡ δὲ με θρεψάμενη Πομπηίῃ ἀντιθυγατρός,
 κλαυσάμενη τύμβῳ θῆκεν ἐλευθερίῳ,
 πῦρ ἕτερον σπεύδουσα· τὸ δ' ἐφθασεν, οὐδὲ κατ'
 εὐχὴν
 ἡμετέραν ἤψεν λαμπάδα Περσεφόνη.

echoed to knocking hands And at morn the death wail was loud, the bridal song was hushed and changed to a voice of wailing. The same torches that flared round her marriage bed lighted her dead on her downward way to shades.

183.—PARMENION

(As she had just loosed her maiden zone) Death came first and took the maddemoorl of Croesus. The bridal song ended in wailing, and the fond anxiety of her parents was set to rest not by marriage but by the tomb.

184.—BY THE SAME

I AM the tomb of the maiden Helen, and in mourning too for her brother who died before her. I receive double tears from their mother. To her sisters I left a common grief, for the hope of all mourned equally for her who was yet no one's.

185. ANTIPATER OF THESSALONICA

THE Italian earth holds me an African, and near to Rome I lie, a virgin yet, by these sands. Pompeia who reared me wept for me as for a daughter and laid me in a freewoman's grave. Another light¹ she hoped for, but this came earlier, and the torch was lit not as we prayed, but by Persephone.

¹ i.e. that of the bridal chamber, not of my funeral pyre.

186.—ΦΙΛΙΠΠΙΟΥ

Ἄρτι μὲν ἐν θαλάμοις Νικιππίδος ἡδὺς ἐπήχε
 λωτός, καὶ γαμικοῖς ὕμνος¹ ἔχαιρε κρότοις·
 θρήνος δ' εἰς ὑμέναιον ἔκωμασεν· ἡ δὲ τάλαινα,
 οὐπω πάντα γυνή, καὶ νεκὺς ἐβλέπετο.
 δακρυόεις Ἀΐδῃ, τί πόσιν νυμφῆς διέλυσας,
 αὐτὸς ἐφ' ἄρπαγίμοις τερπόμενος λέχεσιν;

187.—ΤΟΥ ΑΥΤΟΥ

Ἢ γρηῦς Νικῶ Μελίτης τάφον ἐστεφάνωσς
 παρθενικῆς. Ἀΐδῃ, τοῦθ' ὁσίως κέκρικας,

188.—ΑΝΤΩΝΙΟΥ ΘΑΛΛΟΥ

Δύσδαιμον Κλεάνασσα, σὺ μὲν γάμφ' ἔπλεο, κούρη,
 ὦριος, ἀκμαίης οἷά τ' ἐφ' ἡλικίης·
 ἀλλὰ τεοῖς θαλάμοισι γαμοστόλος οὐχ Ὑμέναιος,
 οὐδ' Ἥρης ξυγίης λαμπάδες ἠγνίσαν,
 πένθιμος ἀλλ' Ἀΐδης ἐπεκώμασεν, ἀμφὶ δ' Ἐρινυς
 φοίνις ἐκ στομάτων μόρσιμον ἦκεν ὅπ'·
 ἥματι δ' ὃ νυμφεῖος ἀνῆπτετο λαμπάδι παστῆς,
 τούτῳ πυρκαϊῆς, οὐ θαλάμων ἔτυχες.

189.—ΑΡΙΣΤΟΔΙΚΟΥ ΡΟΔΙΟΥ

Οὐκέτι δὴ σε λήγεια κατ' ἀφνεὸν Ἀλκίδος οἶκον
 ἀκρὶ μελιζομένην ὀψεται ἀέλιος
 ἤδη γὰρ λειρῶνας ἐπὶ Κλυμένου πεπότησαι
 καὶ δροσερὰ χρυσέας ἀνθεα Περσεφονας.

¹ Jacobs suggests οἶκος and I render so.

BOOK VII. 186-189

186.—PHILIPPUS

BUT now the sweet flute was echoing in the bridal chamber of Nikippus, and the house rejoiced in the clapping of hands at her wedding. But the voice of wailing burst in upon the bridal hymn, and we saw her dead, the poor child, not yet quite a wife. O tearful Hades, why dost thou divorce the bridegroom and bride, thou who thyself takest delight in ravishment?

187.—BY THE SAME

AGED Nico garlanded the tomb of maiden Melite. Hades, was thy judgement righteous?

188.—ANTONIUS THALLUS

UNHAPPY Cleannissa, thou wast ripe for marriage, being in the bloom of thine age. But at thy wedding attended not Hymenæus to preside at the feast, nor did Hera who linketh man and wife come with her torments. Black-robed Hades burst in and by him the fell Erinyes chanted the dirge of death. On the very day that the guests were lit around thy bridal bed thou camest to no wedding chamber, but to thy funeral pyre.

189. ARISTODICUS OF RHODES

No longer, shrill-voiced locust, shall the sun look on thee, as thou singest in the wealthy house of Alkis, for now thou hast flown to the meadows of Hades and the dewy flowers of golden Persephone.

190.—ΑΝΥΤΗΣ, οἱ δὲ ΛΕΩΝΙΔΟΤ

Ἄκριδι τᾷ κατ' ἄρουρον ἐλθόνι, καὶ δρυοκοίτῃ
 τεττιγι ξυτῶν τύμβον ἔτευξε Μυρώ,
 παρθένοιον πτάξασα κόρα δάκρυ δισσὰ γὰρ αὐτῆς
 παίγνι' ὁ δυσπειθὴς ᾔχετ' ἔχων Ἀΐδας.

191.—ΑΡΧΙΟΤ

Ἄ πάρος ἀντίφθογον ἀποκλάγξασα νομεῦσι
 πολλάκι καὶ δρυτόμοις κίσσα καὶ ἰχθυβόλοις,
 πολλάκι δὲ κρέξασα παλὺθροον, οἷά τις ἄχῳ,
 κέρτομον ἀντφδοῖς χείλεσιν ἁρμονίαν,
 νῦν εἰς γαῖν ἀγλωσσος ἀναύδητος τε πεσοῦσα
 καίμαι, μιμητὰν ζῆλον ἀνηναμένα.

8

192. ΜΝΑΣΑΛΚΟΤ

Οὐκέτι δὴ πτερύγεσσι λυγυφθόγοισιν αἰεσεις,
 ἄκρί, κατ' εὐκάρπους αὐλακας ἐξομένα,
 οὐδέ με κεκλιμένον σκιερὰν ὑπο φυλλάδα τέρψεις,
 ξουθᾶν ἐκ πτερύγων ἄδῃ κρέκουσα μέλος.

193.—ΣΙΜΙΟΤ

Τάνδε κατ' εὐδενδρον στείβων δρίος εἴρυσσιν χεῖρ
 πτώσσουσιν βρομίης οἰνῆδος ἐν πετάλοις,
 ὄφρα μοι εὐερκεῖ καναχὰν δομῇ ἔνδοθι θείῃ,
 τερπνὰ δι' ἀγλωσσου φθεγγομένα στόματος.

BOOK VII. 190-193

190.—ANYTE on LEONIDAS

For her locust, the nightingale of the fields, and her cicada that roareth on the trees one tomb hath little Myro made, shedding girlish tears, for inexorable Hades hath carried off her two pets.

191.—ARCHIAS

A MARRIE I, that oft of old screeched in answer to the speech of the shepherds and woodcutters and fishermen. Often like some many-voiced Echo, with responsive lips I struck up a mocking strain. Now I lie on the ground, tongueless and speechless, having renounced my passion for mimicry.

192.—MINASALCAS

On a Locust

No longer, locust, sitting in the fruitful furrows shalt thou sing with thy shrill-toned wings, nor shalt thou delight me as I lie under the shade of the leaves, striking sweet music from thy tawny wings.

193. SIMIAS

(Not an Epitaph)

This locust crouching in the leaves of a vine I caught as I was walking in this copse of fair trees, so that in a well-fenced home it may make noise for me, chirping pleasantly with its tongueless mouth

GREEK ANTHOLOGY

184. — ΜΝΑΣΑΛΚΟΥ

Ἀκρίδα Δημοκρίτου μελεσίπτερον ἔδε θανοῦσαν
 ἄργιλος δολεχᾶν ἀμφὶ κέλειθον ἔχει,
 ἃς καὶ, ὅτ' ἰθύσειε πανέσπερον ὕμνον αἰδεῖν,
 πᾶν μέλαθ' οὐ μοι πᾶς ἴαχ' ὑπ' εὐκελαδον.

195. — ΜΕΛΕΑΓΡΟΥ

Ἄκρίς, ἐμῶν ἀπάτημα πόθων, παραμύθιον ὕπνου,
 ἄκρίς, ἀρουραίη Μοῦσα, λιγυπτερυγα,
 αὐτοφνὲς μίμημα λύρας, κρέκε μοι τι ποθεινόν,
 ἐγκρούονσα φίλοις πασσι λάλους πτέρυγας,
 ὥς με πόνων ῥύσαιο παναγρύπναιο μερίμνης, 8
 ἄκρί, μιτῶσαμένη φθόγγου ἐρωτοπλάνου,
 δῶρα δε σοι γητειον αἰεθαλὲς ὀρθρινὰ δώσω,
 καὶ δρῶσερὰς στόματι σχιζομένας ψακάδας.

196. — ΤΟΥ ΑΥΤΟΥ

Ἀχῆεις τέττιξ, δρῶσεραῖς σταγόνεσσι μεθυσθεῖς,
 ἀγρονομαὶ μέλπεις μοῦσαν ἐρημολάλου
 ἄκρα δ' ἐφεζόμενος πετάλοις, πριανώδεσι κώλοις
 αἰθλοπι κλάζεις χρωτὶ μέλισμα λύρας
 ἀλλά, φίλος, φθεγγου τι νέον δεινδρωδεσι Νύμφαις 8
 παύγνιον, ἀντῶδον Πανὶ κρέκων κέλαδον,
 ὅφρα φυγῶν τὸν Ἐρωτα, μεσημβρινὸν ὕπνον ἀγρεύσω
 ἐνθάδ' ὑπὸ σκιερᾷ κεκλιμένος πλατάνῳ.

¹ According to others, Argilus is a town.

² Literally "divided by my mouth." He means water

BOOK VII. 194-196

194.—MNASALCAS

This clay vessel¹ set beside the far-reaching road
holds the body of Democritus' locust that made music
with its wings. When it started to sing its long even-
ing hymn, all the house rang with the melodious song.

195.—MELEAGER

(This and 196 are not epigrams but amatory poems)

Locust, beguiler of my loves, persuader of sleep,
locust, small winged Muse of the corn fields, Nature's
mimic lyre, play for me some tune I love, beating
with thy dear feet thy tacking wings, that so, locust,
thou mayest deliver me from the pains of sleepless
care, weaving a song that enticeth Love away. And
in the morning I will give thee a fresh green leek,
and drops of dew sprayed from my mouth.²

196.—By THE SAME

On a Cicada

Noisy cicada, drunk with dew drops, thou singest
thy rustic litty that fills the wilderness with voice,
and seated on the edge of the leaves, striking with
saw-like legs thy sunburnt skin thou artiest music
like the lyre's. But sing, dear, some new tune to
gladden the woodland nymphs, strike up some strain
responsive to Pan's pipe, that I may escape from
Love and snatch a little midday sleep, reclining here
beneath the shady plane-tree.

blown out in a spray from the mouth as I have often seen
done to freshen tobacco that was dry

GREEK ANTHOLOGY

197.—ΦΑΕΝΝΟΥ

Δαμοκρίτῳ μὲν ἐγὼ, λυγρὰν ὅκα μούσαν ἐνείην
ἀκρίς ἀπὸ πτερύγων, τὸν βαθὺν ἄγον ὕπνον
Δαμόκριτος δ' ἐπ' ἐμοὶ τὸν εἰκοντα τύμβον, ὀδῖτα,
ἐγγύθεν Ὀρωποῦ χεῖεν ἀποφθιμένα.

198.—ΛΕΩΝΙΔΟΥ ΤΑΡΕΝΤΙΝΟΥ

Εἰ καὶ μικρὸς ἰδεῖν καὶ ἐπ' οὐδεον, ὦ παροδῖτα,
λῦας ὁ τυμβύτης ἄμυν ἐπικρέμαται,
αἰνοίης, ἄνθρωπε, Φιλαινίδα· τὴν γὰρ ἄσιδον
ἀκρίδα, τὴν εὔσαν το πρὶν ἀκανθοβίειν,
διπλοῦς ὅς λυκίσβαντας ἐφίλατο τὴν καλαμῆτιν, 5
κῆμφέφ' ὕμνιδίῳ χρησαμένην πατάγω
καὶ μ' οὐδὲ φθιμηνὴν ἀπανήνατο· τοῦτο δ' ἐφ' ἡμῖν
τῶλίγον ὠρθώσει σᾶμα πολυστροφίης.

199.—ΓΥΜΝΕΩ

Ὅρνεον ὦ Χάρισιν μεμελημένον, ὦ παρόμοιον
ἄλκυόσιν τὸν σὸν φθογγὸν ἰσωσαμενον,
ἡρπυσθης, φίλ' ἔλαιέ· σὰ δ' ἤθεα καὶ τὰ σὸν ἡδὺ
πνεῦμα σιωπηραὶ νυκτὸς ἔχουσιν ὁδοί.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 58.

200.—ΝΙΚΙΟΥ

Οὐκέτι δὴ ταυόφυλλον ὑπὸ κλάκα κλωνὸς ἐλιχθεὶς
τέρψομ' ὑπὸ ραδινῶν φθογγῶν ἰεὶς πτερύγων·
χεῖρα γὰρ εἰς ἴμερτὰν παιδὸς πεσον, ὅς με λαθραίως
μάρψεν, ἐπὶ χλωρῶν ἐξόμενον πετύλων.

BOOK VII. 197-200

197.—PHAENUS

I AM the locust who brought deep sleep to Democritus, when I started the shrill music of my wings. And Democritus, O wayfarer, raised for me when I died a seemly tomb near Oropus.

198.—LEONIDAS OF TARENTUM

WAYFARER, though the tombstone that surmounts my grave seems small and almost on the ground, blame not Phaenus. Me, her singing locust, that used to walk on thistles, a thing that looked like a straw, she loved and cherished for two years, because I made a melodious noise. And even when I was dead she cut me not away, but built this little monument of my varied talent.

199.—TYMNES

On an unknown bird called eleneus

BIRD, nursling of the Graces, who didst modulate thy voice till it was like unto a halcyon's, thou art gone, dear eleneus, and the silent ways of night possess thy gentleness and thy sweet breath.

200.—NICIAS

No longer curled under the leafy branch shall I delight in sending forth a voice from my tender wings. For I fell into the . . . hand of a boy, who caught me stealthily as I was seated on the green leaves.

GREEK ANTHOLOGY

201.—ΠΑΜΦΙΛΟΥ

Οὐκέτι δὴ χλωροῖσιν ἐφεζόμενος πετάλοισιν
 ἀδεῖαν μέλπων ἐκπροχέεις ἰαχάν·
 ἀλλὰ σε γηρύοντα κατήναρεν, ἥχέτα τέττιξ,
 παιδὸς ἀπ' ἡλιθίου χεῖρ ἀναπταμένα.

202.—ΑΝΤΥΓΗΣ

Οὐκέτι μ' ὥς τὸ πάρος πυκιναῖς πτερύγεσσιν ἐρέσσω
 ὄρσεις ἐξ εὐνῆς ὀρθριος ἐγρύμενος
 ἢ γὰρ σ' ὑπνώοντα σίνις λαθρηδὸν ἐπελθὼν
 ἔκτεινεν λαιμῷ ρίμφα καθείς δρυχα.

203.—ΣΙΜΙΟΥ

Οὐκέτ' ἂν' ὕληεν δρίος εὐσκυν, ἀγρότα πέρδιξ,
 ἡχήμεσαν ἱῆς γῆρυν ἀπὸ στομάτων,
 θηρέων βαλῖους συνομήλικας ἐν νομῷ ὕλης·
 ᾧχεο γὰρ πυμάταν εἰς Ἀχέροντος ὁδόν.

204.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Οὐκέτι ποῦ, τλήμων, σκοπέλων μεταναστρία πέρδιξ,
 πλεκτὸς λεπταλέαις οἶκος ἔχει σε λύγους,
 οὐδ' ὑπὸ μαρμαρυγῇ θαλερώπιδος Ἑρυγενείης
 ἄκρα παραιθύσεις θαλπομένων πτερύγων
 σὴν κεφαλὴν αἰλουρος ἀπέθρισε, τᾶλλα δὲ πάντα
 ἤρπασα, καὶ φθονερὴν οὐκ ἔκορεσσε γένυν.
 νῦν δέ σε μὴ κούφη κρύπτοι κύνις, ἀλλὰ βαρεῖα,
 μὴ τὸ τέον κείνη λείψανον εξερύσῃ.

BOOK VII. 201-204

201.—PAMPHILUS

No longer perched on the green leaves dost thou shed abroad thy sweet call, for as thou wast singing, noisy cicada, a foolish boy with outstretched hand slew thee.

202.—ANYTE

On a Cuck

No longer, as of old, shalt thou awake early to rouse me from bed, flapping rapidly thy wings, for the spoiler¹ stole secretly upon thee, as thou didst sleep, and slew thee, nipping thy throat swiftly with his claws.

203.—SIMIAS

No longer, my decoy partridge, dost thou shed from thy throat thy resonant cry through the shady coppice, luring thy penciled fellows in their woodland feeding-ground, for thou art gone on thy last journey to the house of Acheron.

204.—AGATHIAS SCHOLASTICUS

No longer, my poor partridge, exiled from the rocks, does thy plumed mouse hold thee in its light withes; no longer in the shine of the bright-eyed Dawn dost thou shake the tips of thy sun-warmed wings. Thy head the cat bit off, but ah the rest of thee I seized from her, nor did she satisfy her wicked jaws. Now may the dust lie not light on thee but heavy, lest she drag thy corpse from the tomb.

¹ Presumably a fox.

GREEK ANTHOLOGY

205.—ΤΟΥ ΑΥΤΟΥ

Οἷκι γενῆς αἴλοιοι ρος ἐμὴν πέρδικα φαγοῦσα
 ζῶειν ἡμετέροις ἔλπεται ἐν μεγυροῖς,
 οὐ σε, φίλη πέρδιξ, φθιμένην ἐγέραςτον εἴσω,
 ἀλλ' ἐπὶ σοὶ κτείνω τὴν σέθεν ἀντιβίην.
 Ψυχὴ γὰρ σέο μᾶλλον ὀρίνεται, εἴσוקε ῥέξω
 ὕψ' ἐπ' Ἀχιλλέος Πύρρου ἔτευξα ταφῆν.

206.—ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΤ ΚΑΙ ΜΑΘΗΤΟΤ ΑΥΤΟΤ

Ἄνδρ' οὐρανὸν οὐκ ἔχοντα κυνῶν, αἴλουρε κακίστη,
 τῶν Ἀκταϊονίδων ἐσσί μία σκυλακίων.
 κτήτορος Ἀγαθίαο τοῦ πέρδικα φαγοῦσα,
 λυπεῖς, ὥς αὐτὸν κτήτορα δασσαμένη.
 καὶ σὺ μὲν ἐν πέρδιξιν ἔχεις νόον· οἱ δὲ μύες νῦν
 ὀρχοῦνται, τίς σῆς δραξάμενοι σπαταίλης.

207.—ΜΕΛΕΑΓΡΟΤ

Τὸν ταχύποον, ὅτι παῖδα συναρπασθέντα τεκούσης
 ἄρτι μ' ἀπὸ στέρνων, οὐατόεντα λαγῶν
 ἐν κολποῖς στέργανσα διέτρεφεν ἄ γλυκερόχρως
 Φανίον, εἰαρινοῖς ἀνθεσι βροσκόμανον.
 οὐδέ με μητρὸς ἄτ' εἶχε πόθος· θνήσκω δ' ὑπὸ θοίνης
 ἀπλίστου, πολλῇ δαιτὶ παχυνόμενος.
 καὶ μου πρὸς κλισίαις κρύψεν νέκυν, ὥς ἐν ὑνείρῳ,
 αἶεν ὄρεν κοίτης γειτονέοντα τυφόν.

BOOK VII. 205-207

205.—BY THE SAME

Does the house-cat, after eating my partridge, expect to live in my halls? No! dear partridge, I will not leave thee unhonoured in death, but on thy body I will slay thy foe. For thy spirit grows ever more perturbed until I perform the rites that Pyrrhus executed on the tomb of Aedile¹.

206.—DAMOCHARIS THE GRAMMARIAN, PUPIL OF AGATHIAS

WICKEDNESS of cats, rival of the man-eating pack thou art one of Actæon's hounds. By eating the partridge of Agathias thy master, thou hastest him no less than if thou hadst feasted on himself. Thy heart is set now on partridges, but the mice meanwhile are dancing, running off with thy dainties.

207.—MELEAGER

I WAS a swift-footed long-eared leveret, torn from my mother's breast while yet a baby, and sweet Pantheon cherished and reared me in her bosom, feeding me on flowers of spring. No longer did I pine for my mother, but I died of surfeiting, fattened by too many banquetts. Close to her couch she buried me so that ever in her dreams she might see my grave beside her bed.

¹ The sacrifice of Polyxena.

208.—ΑΝΤΤΗΣ ΛΤΡΙΚΗΣ

Μεῖαμα τόδε φθιμένου μενεδαίου εἶσατο Δᾶμις
 ἱππου, ἐπεὶ στέρνον τοῦδε δαφονὸς Ἄρης
 τύψε· μέλαν δέ οἱ αἶμα ταλαυρίνου διὰ χρωτὸς
 ζέσσε', ἐπὶ δ' ἀργαλέφ βῶλον ἔδενσε φονᾷ.

209.—ΑΝΤΙΠΑΤΡΟΣ

Αὐτοῦ σοὶ παρ' ἄλωνι, δυηπαθεῖς ἐργάτα μύρμηξ.
 ἡρίον ἐκ βῶλου διψάδος ἐκτισάμαν,
 ὄφρα σε καὶ φθιμένον Διοῦς σταχυητράφος αὐλαξ
 θέλγη, ἀροτραίῃ κείμενον ἐν βαλύμῃ.

210.—ΤΟΥ ΑΥΤΟΥ

Ἄρτι νεηγενέων σε, χελιδονί, μητέρα τέκνων,
 ἄρτι σε θάλπουσιν παῖδας ὑπὸ πτέρυγι,
 αἰζας ἔντοσθε νεοσσόκομοιο καλιῆς
 νόσφισεν ὠδίνων τετραέλιπτος ὄφις,
 καὶ σὲ κινυρομένην ὅπου' ἄθροός ἦλθε δαΐζων,
 ἥριπεν ἐσχαρίου λαβρὸν ἐπ' ἄσθμα πυρός.
 ὥς θάνεν ἡλιτοεργός· ἰδ' ὥς Ἥφαιστος ἀμύντωρ
 τὰν ἀπ' Ἐριχθονίου παιδὸς ἔσωσε γονάν.

211.—ΤΤΜΝΕΩ

Τῇδε τὸν ἐκ Μελίτης ἀργὸν κύνα φησὶν ὁ πέτρης
 ἴσχειν. Εὐμήλου πιστότατον φύλακα.
 Ταῦρόν μιν καλέσσκον, ὅτ' ἦν ἔτι· νῦν δὲ τὸ κείνου
 φθέγμα σιωπηραὶ νυκτὸς ἔχουσιν ὁδοί.

208.—ANYTE

THIS tomb Danus built for his steadfast war-horse
pierced through the breast by gory Arcs. The
black blood bubbled through his stubborn hide, and
he drenched the earth in his sore death-pangs.

209.—ANTIPATER OF SIDON

HERE by the threshing-floor, O ant, thou care-
worn toiler, I built for thee a grave-ground of thirsty
clod, so that in death too thou mightest delight in the
corn-bearing furrow of Demeter, as thou liest
chambered in the earth the plough upturned.

210.—BY THE SAME

JUST when thou hadst become the mother, swallow,
of a new-born brood, just when thou first wast warm-
ing thy children under thy wings, a many-coiled
serpent, darting into the nest where lay thy young,
robbed thee of the fruit of thy womb. Then when
with all his might he came to slay thee, too, as thou
wast lamenting them, he fell into the greedy breath
of the hearth-fire. So died he too deed undone.
See now Hepiæstus succoured and saved the race of
his son Erichthonius.¹

211.—TYMNES

THE stone to us that it contains here the white
Maltese dog, Eunelus faithful guardian. They called
him Bull while he still lived, but now the silent
paths of night possess his voice.

¹ Progne, who was changed into a swallow, was the
daughter of Erichthonius.

GREEK ANTHOLOGY

212.—ΜΝΑΣΑΛΚΟΤ

Αἰθυῖας, ξένε, τόνδε ποδηνέμου ἔννεπε τύμβον,
τᾶς ποτ' ἐλαφρότατον χέρσος ἔθρεψε γόνυ·
πολλάκι γὰρ νάεσσιν ἰσόδρομον ἄνυσσε μάκος,
δρυν ὅπως δολιχὰν ἐκπονέουσα τρίβον.

213.—ΑΡΧΙΟΤ

Πρὶν μὲν ἐπὶ χλωροῖς ἐριθηλέος ἔρνεσι πεύκας
ἤμενος, ἢ σκιερᾶς ἀκροκόμου πίτυος,
ἔκρεκες εὐτύρσοιο δι' ἰξύος ἀχέτα μολπᾶν
τέττιξ, οἰονομοῖς τερπνότερον χέλυνος.
νῦν δέ σε, μυρμάκεσσιν ὑπ' εἰνοδίοισι δαμέντα, 5
Ἄιδος ἀπροιδῆς ἀμφεκάλυψε μαχίς.
εἰ δ' εὐάλως, συγγνωστόν, ἐπεὶ καὶ κοῖρανος ὕμνων
Μαιουίδας γρίφοις ἰχθυβόλων ἔθανεν.

214.—ΤΟΥ ΑΥΤΟΥ

Οὐκέτι παφλάζοντα διαίσσων βυθὸν ἄλμης
δελφίς, πτοιήσεις εἰναλίων ἀγέλας,
οὐδὲ πολυτρήτοιο μέλος καλάμοιο χορεύων
ἱγρὸν ἀναρρίψεις ἄλμα παρὰ σκαφίσιν·
οὐδὲ σύ γ', ἀφορηστά, Νηρηίδας ὡς πρὶν ἀείρων 5
νώτοις παρθμεύσεις Τηθύος εἰς περατα.
ἦ γὰρ ἴσον πρῆξι Μαλείης ὡς ἐκυκίβη,
κύμα πολυψάμμονος ὥσέ σ' ἐπὶ ψαμάθους.

¹ Ἰ σπλ: πο: πολλὰς MS.

BOOK VII 212-214

212.—MNASALCAS

On a Mare

STRANGER, say that this is the tomb of wind-footed Achlys, a child of the dry land, lightest of limb, often taking over the long course, she, like a bird,¹ travelled as far as do the ships.

213.—ARCHIAS

Once, sunflag cicada, perched on the green branches of the luxuriant pine,² or of the shady domed stone-pine, thou didst play with thy delicately winged back a tune dearer to shepherds than the music of the lyre. But now the unforeseen pit of Hades hides thee vanquished by the wayside ants. If thou wert overcome it is pardonable; for Maeonides, the lord of song, perished by the riddle of the fishermen.³

214.—BY THE SAME

No longer, dolphin, darting through the bubbling brine, shalt thou startle the flocks of the deep, nor, dancing to the tune of the pierced reed, shalt thou throw up the sea beside the ships. No longer, foamer, shalt thou take the Nereids on thy back as of yore and carry them to the realms of Tethys, for the waves when they rose high as the headland of Malea drove thee on to the sandy beach.

¹ i.e. like the sea-bird (*αἰθύλα*) whose name she bore.

² *Pinus maritima*.

³ See note to No. 1.

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215.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΤ

Οὐκέτι δὴ πλωτοῖσιν ἀγαλλόμενος πελάγεσσιν
 αὐχέν' ἀναρρίψω βυσσοθεν ἀρνύμενος,
 οὐδὲ περὶ τ' ἀκαλάμοισι νεὼς περικαλλέα χεῖλη
 ποιφύσσω, τῦμ' ἀτερπόμενος προτομῇ
 ἀλλὰ με πορφυρέα πόντου νοτὶς ὥσ' ἐπὶ χέρσον, 5
 κεῖμαι δὲ τ' ἀδωνῆν τάνδε παρ' ἥϊονα.

216.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κύματα καὶ τρηχὺς με κλύδων ἐπὶ χέρσον ἔσυρεν
 δελφῖνα, ξείνοισι κοινὸν ὄραμα τύχης.
 ἀλλ' ἐπὶ μὲν γαίης ἑλέω τόπος· οἱ γὰρ ἰδόντες
 εὐθύ με πρὸς τύμβους ἔστεφον εὐσεβεές·
 νῦν δὲ τεκούσα θάλασσα διώλεσε. τίς παρὰ πόντῳ 5
 πίστις, ὅς οὐδ' ἰδίης φείσατο συντροφίης,

217.—ΑΣΚΛΗΠΙΑΔΟΤ

Ἀρχεάνασσαν ἔχω, τὰν ἐκ Κολοφῶνος ἐταῖραν,
 ἃς καὶ ἐπὶ ῥυτίδων ὁ γλυκὺς ἔζητ' Ἑρως
 ἃ νέον ἤβης ἄνθος ἀποδρέψαντες ἐρασταὶ
 πρωτοβόλου, δι' ὅσης ἤλθετε πυρκαϊῆς.

218.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Τὴν καὶ ἅμα χρυσῷ καὶ αἰλουργίδι καὶ σὺν Ἑρωτι
 θρυπτομένην, ἀπαλῆς Κύπριδος ἀβροτέραν
 Λαῖδ' ἔχω, πολυῆτιν ἀλιζάνοιο Κορίνθου,
 Πειρηγῆς λευκῶν φαιδροτέραν λεβύδων,

BOOK VII. 215-218

215.—ANYTE

No longer exulting in the sea that carries me, shall I lift up my neck as I rush from the depths; no longer shall I snort round the decorated bows of the ship, proud of her figure-head, my image. But the dark sea-water threw me up on the land and here I lie by this narrow (?) beach

216.—ANTIPATER OF THESSALONICA

THE waves and rough surges drove me, the do-pain, on the and, a spectacle of misfortune for all strangers to look on. Yet on earth pity finds a place, for the men who saw me straightway in reverence decked me for my grave. But now the sea who bore me has destroyed me. What faith is there in the sea, that spared not even her own nursing?

217.—ASCLEPIADES

(A slightly different version is attributed by Athenæus to Plato)

I HOLD Archamassa the courtesan from Colophon even on whose wrinkles sweet Love sat. Ah, ye lovers, who plucked the fresh flowers of her youth in its first piercing brilliance, through what a fiery furnace did you pass!

218.—ANTIPATER OF SIDON

I CONTAIN her who in Love's company luxuriated in gold and purple, more delicate than tender Cyprus, Lais the citizen of sea-girt Corinth, brighter than the white waters of Pirene; that mortal Cytherea

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τὴν θνητὴν Κυθέρειαν, ἐφ' ἣ μνηστῆρες ἀγαυοὶ 5
 πλείονες ἢ γύμφης εἵνεκα Τυνδαρίδος,
 δρεπτόμενοι χάριτός τε καὶ ὠνιγτὴν ἀφροδίτην
 ἦς καὶ ὑπ' εὐώδει τύμβος ὁδῶδε κράκω,
 ἥς ἔτι κηϊέεντι μύρκω το διαβροχὸν ὀστεῦν,
 καὶ λιπαραὶ θνύον ἄσθμα πνεύουσι κόμαι 10
 ἣ ἐπι καλὸν ἄμυξε κατὰ ῥέθος Ἀφρογένεια,
 καὶ γοερὸν λύζων ἐστοναίχῃσεν Ἴριος.
 εἰ δ' οὐ πάγκοινον δούλην θεοτὰ κέρδεος εὐνὴν,
 Ἑλλάς ἄν, ὡς Ἑλένης, τῇσδ' ὑπερ ἔσχε πόνον.

219.—ΠΟΜΠΗΙΟΤ ΝΕΩΤΕΡΟΤ

Ἦ τὸ καλὸν καὶ πᾶσιν ἐράσμιον ἀνθήσασα,
 ἢ μοῦνη Χαρίτων λείρια δρεψαμένη,
 οὐκέτι χρυσοχάλων ὁρᾷ δρόμον ἡελίοιο
 Λαῖς, ἐκοιμήθη δ' ὕπνον ὀφελόμενον,
 εἴωρος, καὶ τὰ νέων ζηλώματα, καὶ τὰ ποθεύντων 5
 κύσματα, καὶ μύστην λύχνον ἀπειπαμένη.

220 — ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἐρπῶν εἰς Ἐφύρην τάφον ἔδρακον ἀμφὶ κέλευθον
 Λαῖδος ἀρχαίης, ὡς τὸ χάραγμα λέγει.
 δάκρυ δ' ἐπισπείσας, "Χαίροις, γύναι, ἐκ γὰρ ἀκοίης
 οἰκτείρω σέ γ'," ἔφην, "ἦν πάρος οὐκ ἰδυμένη
 ἃ πυσσὸν ἡ θεῶν νοσὸν ἤκαχες· ἀλλ' ἴδε, Ληθὴν 5
 ναίεις, Ἀγλαίην ἐν χθονὶ κατθεμένη."

J A. Pott, *Three Love Songs and Epigrams*, i. p. 129.

who had more noble suitors than the daughter of Tyndareus, all plucking her mercenary favours. Her very tomb smells of sweet-scented saffron, her bones are still soaked with fragrant ointment, and her anointed locks still breathe a perfume as of frankincense. For her Aphrodite tore her lovely cheeks, and sobbing Love groined and wailed. Had she not made her bed the public slave of guile, Greece would have battled for her as for Helen.

219.—POMPEIUS THE YOUNGER

Lais, whose bloom was so lovely and delightful in the eyes of all, she who alone called the hues of the Graces, no longer looks on the course of the Sun's golden-bitted steeds, but sleeps the appointed sleep, having bid farewell to revelling and young men's rivalries and lovers' torments and the lamp her confident.

220.—AGATHIAS SCHOLASTICUS

On my way to Corinth I saw by the roadside the tomb of Lais of old time, so said the inscription, and shedding a tributary tear, I said "Hail, woman, for from report I pity thee whom I never saw. Ah, how didst thou vex the young men's minds! but look, thou dwellest in Lethe, having laid thy beauty in the earth."

GREEK ANTHOLOGY

221.—ΑΔΕΣΠΟΤΟΝ

Ἄκμαιη πρὸς ἔρωτα καὶ ἰδέα Κύπριδος ἔργα,
 Πατροφίλα, καυθοὺς τοὺς γλυκεροὺς ἔμυσας·
 ἐσβέσθη δὲ τὰ φίλτρα τὰ κοτίλα, χῶ μετ' αἰοιδῆς
 ψαλμος, καὶ κυλικῶν αἰ λαμιραὶ προπόσεις.
 Ἄδῃ δυσκίνητε, τί τὴν ἐπέραστον ἐταίρην
 ἤρπασας, ἢ καὶ σὴν Κυπρίδι ἔμμη φράνας;

222.—ΦΙΛΟΔΗΜΟΣ

Ἰνθαδε τῆς τρυφερῆς μαλακὸν ῥέθρον, ἐνθαῖδε κεῖται
 Τρυγόνιον, σαβακῶν ἄνθεμα σαλμακιδῶν·
 ἢ καλύβη καὶ δοῦπος ἐνέπρεπεν, ἢ φιλοπαίγμων
 στωμυλῆ, Μητηρ ἦν ἐφιλησε θεῶν
 ἢ μούνη στέρξασα τὰ Κύπριδος ἡμιγυναίκων¹
 ὄργια, καὶ φίλτρων Λαῖδος ἄψαμένη.
 φῦε κατὰ στηλῆς, ἱερὴ κόρυ, τῇ φιλοβύκχῳ
 μὴ βύτον, ἀλλ' ἀπαλὰς λευκοῖων καλυκας.

223.—ΘΥΙΛΛΟΣ

Ἡ κροτάλοισι ὀρχηστρὶ Ἀρίστιον, ἢ περὶ πεύκας
 τῇ Κυβέλῃ πλοκάμους ῥίψαι ἐπισταμένη,
 ἢ λωτῶ κερβάντι φορουμένη, ἢ τρὶς ἐφεξῆς
 εἰδυῖ ἄκρητοι χειλοποιεῖν κύλικας,
 ἐνθαυδ' ὑπο πτελέαις ἀναπαύεται, οὐκέτ' ἔρωτι,
 οὐκέτι παννυχιδῶν τερπομένη καμάτοις.
 κῶμοι καὶ μανιαὶ, μέγα χαιρετὰ· κεῖθ' <ἰὰρὰ θρίξ>²
 ἢ τὸ πρὶν στεφάνων ἄνθεσι κρυπτομένη.

¹ I write so ἡμίγυναικων MS. See *Class. Rev.* 1916, p. 48.

² I supply so. The verse is imperfect in the MS.

BOOK VII. 221-223

221.—ANONYMUS

PAPHOS, ripe for love and the sweet works of Cypris, thou hast closed thy gentle eyes, gone is the charm of thy prattle, gone thy singing and playing, and thy eager pledging of the cup. Inexorable Hades, why didst thou steal our loveable companion? Hath Cypris maddened thee too?

222.—PHILODEMUS

HERE lies the tender body of the tender being; here lies Trygonion¹ the ornament of the wanton band of the emasculated, he who was at home by the holy shrine of Rhea, amid the noise of music and the gay prattling throng, the darling of the Mother of the gods, he who alone among his effeminate fellows really loved the rites of Cypris, and whose charms came near those of Lais. Give birth, thou holy soil, round the grave-stone of the maenad not to brambles but to the soft petals of white violets.

223.—THYLLUS

THE castnet dancer Ariston, who used to toss her hair among the pines in honour of Cybele, carried away by the music of the horned fate, she who could empty one upon the other three cups of untempered wine, rests here beneath the poplars, no more taking delight in love and the fatigue of the night-festivals. A long farewell to revels and frenzy. It lies low, the holy head that was covered erst by garlands of flowers.

¹ Little dove.

224.—ΑΔΕΣΠΟΤΟΝ

Εἴκοσι Καλλικρυτεία καὶ ἐννέα τέκνα τεκοῦσα,
οὐδ' ἑνος οὐδὲ μίῃ ἑδρακομῆν θάνατον
ἀλλ' ἑκατον καὶ πεντε διηνυσάμην ἐναντους,
σκήπτωσι τρομερὰν οὐκ ἐπιθείσα χεῖρα.

225.—ΑΔΕΣΠΟΤΟΝ

Ψύχει καὶ πίττην ὁ πολὺς χρόνος, οὐδὲ σιδήρου
φείδεται, ἀλλὰ μὴ πίπτ' ὀλέκει δρεπάνη·
ὥς καὶ Λαέρτας τοῦ ἥριον, ὁ σχεδὸν ἀκτῆς
βαιὼν ἄπο, ψυχρῶν λείβεται ἐξ ἱετῶν.
οὐνομα μὴν ἥρωος αἰεὶ νέον· οὐ γὰρ ᾠοιδὰς
ἀμβλυνεῖν αἰὼν, κῆν ἐθέλῃ, δύναται.

226.—ΑΝΑΚΡΕΟΝΤΟΣ ΤΗΙΟΥΤ

Ἀβδήρων προθανόντα τὸν αἰνοβίην Ἀγάθωνα
πᾶς ἐπὶ πυρκαϊῆς ἦδ' ἐβόησε πόλις
οὐ τινα γὰρ τοιουδε νέον ὁ φιλαίματος Ἄρης
ἠνάρισεν στρυγερῆς ἐν στροφάλιγγι μάχης.

227.—ΔΙΟΤΙΜΙΟΥΤ

Οὐδὲ λέων ὥς δεινὸς ἐν οὐρεσιν, ὥς ὁ Μίκωνος
υἱὸς Κριναγόρης ἐν σακέων πατάγῃ.
εἰ δὲ κάλυμ' ὀλίγον, μὴ μέμψοι· μακρὸς ὁ χώρος,
ἀλλ' ἄνδρας πολέμον τλημονας οἶδε φέρειν.

228.—ΑΔΕΣΠΟΤΟΝ

Αὐτῷ καὶ τεκέεσσι γυναικί τε τύμβον ἔδειμεν
Ἀνδροτίων· οὐτῷ δ' οὐδενός εἰμι τιφας.
οὐτῷ καὶ μέναιμι πολὺν χρόνον· εἰ δ' ἄρα καὶ δεῖ,
δεξαίμην ἐν ἐμοὶ τοὺς προτέρους προτέρους.

Rendered by Amosius, Epit. 37.

BOOK VII. 224-228

224.—ANONYMOUS

I, CALICHRATIA, bore nine and twenty children and did not witness the death of one, boy or girl, I lived to the age of a hundred and five without ever resting my trembling hand on a staff

225.—ANONYMOUS

Time wears stone away and spares not iron, but with one stroke destroys all things that are. So this grave-mound of Laertes that is near the shore is being melted away by the cold rain. But the hero's name is ever young, for Time cannot, even if he will, make poetry dim.

226.—ANACREON OF TEOS

This whole city acclaimed Agathon, the doughty warrior, as he lay on the pyre after dying for Abdera, for Ares greedy of blood slew no other young man like to him in the whirlwind of the dreadful fight.

227.—DIOTIMUS

Nor even a lion is as terrible in the mountains, as was Mico's son Crinagoras in the clash of the shields. If thou hast covering he attle, find no fault thereat, little is this land, but it bears men brave in war

228. ANONYMOUS

ANDROCTION built me for himself, his children and his wife. As yet I am no one's grave and so may I remain for long, but if it must be so, may I give earlier welcome to the earlier born.

GREEK ANTHOLOGY

229.—ΔΙΟΣΚΟΡΙΔΟΥ

Τῶ Πιτάνῃ Θρασύβουλος ἐπ' ἀσπίδος ἤλυθεν ἄπνους,
 ἐπτα πρὸς Ἀργείων τραύματα δεξάμενος,
 δεικνὺς ἀντία πάντα· τὸν αἵματόεντα δ' ὁ πρέσβυς
 παῖδ' ἐπὶ πυρκαϊῇν Τύννιχος εἶπε τιθεῖς·
 "Δειλοὶ κλαιέσθωσαν ἐγὼ δὲ σέ, τέκνον, ἄδακρυς εἰ
 θυψῶ, τὸν καὶ ἐμὸν καὶ Λακεδαιμόνιον."

230.—ΕΡΤΚΙΟΥ ΚΤΖΙΚΗΝΟΥ

Ἄνικ' ἀπο πτολέμου τρέσαντά σε δέξατο μήτηρ,
 πάντα τὸν ὀπλιστὰν κόσμον ὀλωλεκότα,
 αὐτὰ τοι φονίαν, Δαμήτρια, αὐτίκα λόγχαν
 εἶπε διὰ πλατέων ὠσαμένα λαγόνων·
 "Κατθανε, μῆδ' ἐχέτω Σπάρτα ψόγον· οὐ γὰρ
 ἐκείνα
 ἤμπλακεν, εἰ δειλοὺς τοῦμὸν ἔθρεψε γάλα." 6

231.—ΔΑΜΑΓΗΤΟΥ

Ὡδ' ὑπὲρ Ἀμβρακίας ὁ βοαδρόμος ἀσπίδ' αἶρας
 τεθνάμεν ἢ φευγεῖν εἴλετ' Ἀρισταγόρας,
 υἱὸς ὁ Θευπόμποι. μὴ θαυμ' ἔχε· Δωρικὸς ἀνὴρ
 πατρίδος, οὐχ ἤβας ὀλλιμένας ἀλέγει.

232.—ΑΝΤΙΠΑΤΡΟΥ

Λύδιον οὐδας ἔχει τόδ' Ἀμύντορα, παῖδα Φιλίππου,
 πολλὰ σιδηρεῖς χερσὶ θυγόντα μάχης·
 οὐδέ μιν ἀλγινέσσει νόσος δόμον ἀγαγε Νυκτός,
 ἀλλ' ὀλετ' ἀμφ' ἐτέρῳ σχῶν κυκλύεσσαν Ἴτυν.

BOOK VII. 229-232

229.—DIOSCORIDES

DEAD ON his shield to Pitana came Thrasybulus, having received seven wounds from the Argives, exposing his whole front to them; and old Tynnichus, as he laid his son's blood-stained body on the pyre, said "Let cowards weep but I will bury thee, my son, without a tear, thee who art both mine and Sparta's."

230.—ERYCILUS OF CYZICUS

DEMETRIUS, when thy mother received thee after thy flight from the battle, and thy fine arms lost, herself she straightway drove the death-dealing spear through thy sturdy side, and said "Die and let Sparta bear no blame, it was no fault of hers if my milk reared cowards."

231.—DAMAGETUS

THUS for Ambracia's sake the warrior Anstogoras, son of Theopompus, holding his shield on high, chose death rather than flight. Wonder not thereat a Dorian cares for his country, not for the loss of his young life.

232.—ANTIPATER OF SIDON

THUS Lydian land holds Amyntor, Philip's son, whose hands were often busied with iron war. Him no painful disease led to the house of Night, but he perished holding his round shield over his comrade.

GREEK ANTHOLOGY

233.—ΑΠΟΛΛΩΝΙΔΟΥ

Αἴλιος, Ἀῦσονίης στρατιῆς πρόμος, ὁ χρυσέοισι
 στέμμασι σωρεύσας αὐχένα ὄπλοφορους,
 νοῦσον ὅτ' εἰς ὑπείτην ὠλίσθανε τέρμα τ' ἄφυκτον
 εἶδεν, ἰριστείην τέμφανες εἰς ἰδὴν
 πῆξε δ' ὑπὸ σπλιγχνοῖσιν ἔον ξίφος, εἰπέ τε
 θνήσκων·
 "Αὐτὸς ἐκὼν ἐδάμην, μὴ νόσον εὖχος ἔχη."

6

234.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Αἴλιος ὁ θρασύχειρ Ἄρεος πρόμος, ὁ ψελιώσας
 αὐχένα χρυσαδέτοις ἐκ πολέμου στεφάνοις,
 τηξίμαλ' εἰ νόσφ' κεκολουμένος, ἔδραμε θυμῷ
 ἐς προτέρην ἄργων ἄρσενά μαρτυρίην,
 ὥσε δ' ὑπὸ σπλιγχνοῖσι πλατι φάσγανον, θὺ μόνον
 εἰπών·
 "Ἄνδρας Ἄρης κτείνει, δειλοτέρους δὲ νόσος."

6

235.—ΔΙΟΔΩΡΟΥ ΤΑΡΣΕΩΣ

Μὴ μέτρει Μάγνητι τὰ πηλίκον οὖνομα τύμβῳ,
 μηδὲ θεμιστοκλέους ἔργα σε λανθανέτω.
 τεκμαίρου Σαλαμῖνι καὶ ὀλκίσι τὸν φιλόπατριν·
 γνῶσθ' ἐκ τούτων μείζονα Κεκροπίης.

236.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

(Ὁ)ὐχὶ θεμιστοκλέους Μάγνης τίφος· ἀλλὰ κέχωσμαι
 Ἑλλήνων φθονερῆς σῆμα κακοκρισίης.

¹ That line in the second couplet is shown by the next epigram.

233.—APOLLONIDES

ÆLIUS, the Roman captain, whose armed neck was loaded with golden torques, when he fell into his last illness and saw the end was inevitable, was minded of his own valour and driving his sword into his vitals, said as he was dying "I am venerated of my own wil, lest Disease boast of the deed."

234.—PHILIPPUS OF THESSALONICA

ÆLIUS, the bold captain, whose neck was hung with the golden torques he had won in the wars, when crippled by wasting disease, ran back on his mind to the history of his past deeds of valour, and drove his sword into his vitals, saying but this: "Men perish by the sword, cowards by disease."

235.—DIONDORUS OF TARSUS

MEASURE not by this Magnesian tomb, the greatness of the name, nor forget the deeds of Themistocles, Judge of the patriot by Salamis and the ships, and thereby shalt thou find him greater than Athens herself.

236.—ANTIPATER OF THESSALONICA

I, THIS Magnesian tomb, am not that of Themistocles, but I was built as a record of the envious misjudgment of the Greeks.¹

¹ The ashes of Themistocles were transferred from Magnesia to Athens. The ones are, however, somewhat obscure.

GREEK ANTHOLOGY

237.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Οὐρεά μεν καὶ πόντον ὑπὲρ τύμβοιο χάρασσε,
καὶ μέσον ἀμφοτέρων μάρτυρα Λητοῖδην,
ἰσνάων τε βαθὺν ποταμῶν ῥόον, οἳ ποτε ρεῖθοις
Ξέρξου μυριόναυον οὐχ ὑπέμειναν Ἄρην.
ἔγγραφε καὶ Σαλαμῖνα, θεμιστοκλέους ἵνα σῆμα
κηρύσσει Μιύγνης δῆμος ἀποφθιμένου.

238.—ΛΔΔΑΙΟΤ

Ἥμαθ' ἔην δὲ πρῶτος ἐς Ἄρσα βῆσα Φίλιππος,
Λίγαιήν κείμεναι βῶλον ἐφεσσύμενος.
ῥέξας οἱ οὐπὼ βασιλεὺς τὸ πρῖν· εἰ δὲ τις αὐχέϊ
μείζον ἐμεῖ, καὶ τοῦθ' αἵματος ἡμετέρου.

239.—ΠΑΡΜΕΝΙΩΝΟΣ

Φθισθαὶ Ἀλέξανδρον ψευδὴς φάτις, εἶπερ ἀληθὴς
Φοῖβος. ἀνικητῶν ἄπτεται οὐδ' Αἰδὴς.

240.—ΛΔΔΑΙΟΤ

Τύμβον Ἀλεξάνδροιο Μακεδόνος ἦν τις αἰεὶδῃ,
ἡπαίρους κείνοι σῆμα λέγ' ἀμφοτέρας.

241.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Μυρία σοι, Πτολεμαῖε, πατὴρ ἔπι, μυρία μίτι, ρ
τειρομένα θαλεροῦς ῥήκισατο πλοκίμους·
πολλὰ τιθηνήτηρ δλοφυρατα, χερσιν ἀμήσας
ἀνδρομάχοις δυοφερὰν κρατὸς ὑπερθε κύνιν.

¹ The last line does not seem to me to have much meaning, if any, as it stands. We extract "that the king would pay daily honour the gods."

237.—ALPHEIUS OF MITYLENE

CARVE on my tomb the mountains and the sea,
and midmost of both the sun as witness, yea, and
the deep currents of the ever-flowing rivers, whose
atrocious sufficed not for Xerxes' host of the thousand
ships. Carve Salamis too, here where the Magrean
people proclaim the tomb of dead Themistocles.²

238.—ADDÆUS

I, PHILIP, who first set the steps of Macedonia
in the path of war, lie here clothed in the earth of
Aegae. No king before me did such deeds, and if
any have greater to boast of, it is because he is of
my blood.³

239.—PARMENION

It is a lying report that Alexander is dead if
Phoebus be true. Not even Hades can lay hand on
the invincible.⁴

240.—ADDÆUS

If one would sing of the tomb of Alexander of
Macedon, let him say that both continents are his
monument.

241.—ANTIPATER OF SIDON

AGAIN and again did thy father and mother,
Ptolemy,⁵ dabble their hair in their grief for thee,
and long did thy tutor lament thee, gathering in his
waxen hands the dark dust to scatter on his head.

² This refers to Alexander.

³ Phoebus had pronounced him invincible.

⁴ It is not certain which of the Egyptian princess this is.

GREEK ANTHOLOGY

ἃ μεγάλα δ' Αἴγυπτος ἐὰν ὠλόψατο χαίταν, δ
 καὶ πλατὺς Εὐρώπας ἐστονέχησε δόμος.
 καὶ δ' αὐτὰ διὰ πένθος ἡμαυρωθεῖσα Σελάνα
 ἄστρο καὶ οὐρανίας ἀτραπιτοὺς ἔλιπεν.
 ὦλεο γὰρ διὰ λοιμὸν ὅλας θοινῆτορα χέρσου,
 πρὶν πατέρων νεαρᾷ σκάπτρον εἰεῖν παλιῖμῃ· 10
 οὐδέ σε νύξ ἐκ νυκτός ἐδέξατο· δὴ γὰρ ἄνακτας
 τοίους οὐκ Ἄϊδας, Ζεὺς δ' ἐς Ὀλύμπον ἄγει.

242.—ΜΝΑΣΣΑΚΟΤ

Οἶδε πᾶτραν, πολυδακρυν ἐπ' αὐχένι δεσμὸν ἔχουσιν,
 ῥυόμενοι, δυοφεραν ἡμφεβάλλοντο κοινῇ
 ἄρουνται δ' ἀρετᾶς αἶνον μέγαν. ἄλλα τις ἀστῶν
 ταύσδ' ἐσίδων θνάσκειν τλάτω ὑπὲρ πατρίδος.

243.—ΛΟΔΔΙΟΥ ΒΑΣΣΟΥ

Φωκίδι πᾶρ πέτρῃ δέρκευ τάφον· εἰμὶ δ' ἐκείνων
 τῶν ποτὲ Μηδοφόνων μνῆμα τριηκασίων,
 οἳ Σπάρτας ἀπὸ γᾶς τηλοῦ πέσον, ἡμβλύναντες
 Ἄρεα καὶ Μῆδον καὶ Λακεδαιμόνιον.
 ἦν δ' ἐσορῆς ἐπ' ἐμεῖο †βοοστρυχὸν εἰκόνα θήρως, δ
 ἐννεπε· "Τοῦ ταγοῦ μνῆμα Λεωνίδεω."

244.—ΓΑΙΤΟΤΑΙΚΟΤ

Δισσὰ τριηκοσίωι τάδε φήσγανα θουριος Ἄρης
 ὅσπασεν Ἀργείων καὶ Λακεδαιμονίων,
 ἐνθα μάχην ἔτλημεν ἀναγγελον, ἄλλος ἐπ' ἄλλω
 πιπτοντες· θίρεται δ' ἦσαν δεθλα δορός.

¹ Sidon

² i.e., a lion

³ On the celebrated fight for Thyreæ between three

BOOK VII. 241-244 .

Great Egypt tore her hair and the broad home of Europa¹ groaned aloud. The very moon was darkened by mourning and deserted the stars and her heavenly path. For thou didst perish by a pestilence that devastated all the land, before thou couldst grasp in thy young hand the sceptre of thy fathers. Yet light did not receive thee from night; for such princes are not led by Hades to his house, but by Zeus to Olympus.

242.—MNASALCAS

These men delivering their country from the fearful yoke that rested on her neck, clothed themselves in the dark dust. High prizes win they by their valour, and let each citizen looking on them dare to die for his country.

243.—LOLLIUS BASSUS

Look on this tomb beside the Phocian rock. I am the monument of those three hundred who were slain by the Persians, who died far from Sparta, having doomed the might of Media and Lacedæmon alike. As for the image of an ox-slaying (?) beast² say "It is the monument of the commander Leonidas."

244.—GAETULICUS

Fierce Aras drew these our swords, the three hundred from Argos and as many from Sparta, there where we fought out the fight from which no messenger returned, falling dead one upon another. Thyreæ was the prize of the battle.³

hundred Argives and as many Spartans. See Herod. i. 92, and Nos. 431, 432, below.

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245.—ΤΟΥ ΑΥΤΟΥ

ὦ Χρόνε, παντοίων θνητοῖς πανεπίσκοπε δαῖμον,
 ἄγγελος ἡμετέρων πᾶσι γενοῦ παθεῶν
 ὥς ἱερὰν οὔξειν πειρωμένοι Ἑλλάδα χώρην,
 Βοιωτῶν κλεινοῖς θνήσκομεν ἐν δαπέδοις.

246.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἰσσοῦ ἐπὶ προμολῆσιν ἱλὸς παρὰ κῦμα Κιλίσσης
 ἄγριον αἱ Περσῶν κείμεθα μυριάδες,
 ἔργον Ἀλεξινδροιο Μακεδονοῦ, οἳ ποτ' ἄνακτι
 Δαρεῖν πιμῆτην οἶμον εφεσπόμεθα.

247.—ΑΛΚΑΙΟΥ

Ἀκλαυστοι καὶ ἄθραπτοι, ὁδοιπόρε, τῷδ' ἐπὶ τύμβῳ
 Θεσσαλίας τρισσαὶ κείμεθα μυριάδες,
 Ἥμαθ' ἡ μέγα πῆμα· τὸ δὲ θρασὺν κείνο Φιλίππου
 πνεῦμα βοῶν ἐλάφων ὥχετ' ἐλαφρυτερον.

248.—ΣΙΜΩΝΙΔΟΥ

Μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο
 ἐκ Πελοποννήσου χιλιάδες τέτορες.

249.—ΤΟΥ ΑΥΤΟΥ

ὦ ξεῖν', ἄγγελον Λακεδαιμονίοις ὅτι τῇδε
 κείμεθα, τοῖς κενῶν ῥήμασι παιθόμενοι.

W. Lisle Bowler, in *The Greek Anthology* (Bohn), p. 14.

¹ Probably on the Greeks who fell at the battle of Chaeroneia (B.C. 338).

² On the Macedonians slain at the battle of Cynoscephalae.

BOOK VII. 245-249

245.—BY THE SAME (?)

O TIME, god who lookest upon all that befalls mortals, announce our fate to all, how striving to save the holy land of Hellas, we fell in the glorious Boeotian field.¹

246.—ANTIPATER OF SIDON

ON the promontory of Laros by the wild waves of the Cretan sea we lie, the many myriads of Persians who followed our King Darius on our last journey. Alexander the Macedonian is the deed.

247 —ALCAEUS

UNKNOWN, O wayfarer, unburied we lie on this Thessalian hillock, the thirty thousand, a great woe to Macedonia; and number than fleet-footed deer, fled that dauntless spirit of Philip.²

248.—SIMONIDES

FOUR thousand from Peloponnesus once fought here with three millions.³

249.—BY THE SAME

STRANGER, bear this message to the Spartans, that we lie here obedient to their laws.

(n.o. 107), where Philip V. was defeated by Flaminious. For the king's bitter retort see Book XVI. No. 28th.

² On the general annihilation of all the Greeks who fell at Thermopylae, No. 249 being one of the Spartans.

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250.—ΤΟΥ ΑΥΤΟΥ

Ἀκμᾶς ἐστακυῖαι ἐπὶ ξυροῦ Ἑλλαδα πᾶσαν
ταῖς αὐτῶν ψυχαῖς κείμεθα ῥυσσμενοι.

251.—ΤΟΥ ΑΥΤΟΥ

Ἄσβεστον κλέος οἶδα φίλῃ πατρίδι θεντες
κυίνεον θανάτου ἀμφεβόλοντο νέφον.
οὐδὲ τεθνῶσι θανοντες, ἐπεὶ σφ' ἀρετὴ καθύπερθε
κυδνίονουσ' ἀνάγει δωματος ἐξ Ἑλιδω.

253.—ΑΝΤΙΠΑΤΡΟΥ

Οἷδ' Ἄδων στέρξαντες ἐνόπλιον, οὐχ, ἄπερ ἄλλοι,
στάλαν, ἀλλ' ἀρετὰν ἀντ' ἀρετᾶς ἐλαχον.

253.—ΣΙΜΩΝΙΔΟΥ

Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,
ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμα Τύχη
Ἑλλάδι γὰρ σπεύδοντες ἐλευθερίην περιθεῖναι
κείμεθ' ἀγήρωτ' ἡρώμενοι εὐλογίῃ.

254.—ΤΟΥ ΑΥΤΟΥ

Χαίρετ' ἀριστῆες πολέμου μέγα κύδος ἔχοντες,
κοῦροι Ἀθηναίων, ἔξοχοι ἵπποσυνη,
οἳ ποτε καλλιχόρου περὶ πατρίδος ὠλέσαθ' ἥβην
πλείστοις Ἑλλήνων ἀντία μαρτυμενοι.

BOOK VII. 250-254

250.—BY THE SAME

WE lie here, having given our lives to save all Hellas
when she stood on a razor's edge.¹

251.—BY THE SAME

THESE men having clothed their dear country in
inextinguishable glory, donned the dark cloud of
death; and having died, yet they are not dead, for
their valour's reward brings them up from the house
of Hades.²

252.—ANTIPATER

THESE men who loved death in battle, got them no
grave-stone like others, but valour for their valour.³

253.—SIMONIDES

IF to die well be the chief part of virtue, Fortune
granted this to us above all others; for striving to
endue Hellas with freedom, we lie here possessed of
praise that groweth not old.

254.—BY THE SAME

HAIL, ye champions who won great glory in war,
ye sons of Athens, excellent horsemen; who once
for your country of fair dancing-floors lost your young
lives, fighting against a great part of the Greeks.

¹ On the tomb of the Corinthians who fell at Salamis. The stone has been found.

² This is probably on the Spartan dead at Plataea, No. 253 being on the Athenian dead.

³ Possibly a statue of Virtue.

GREEK ANTHOLOGY

254A.—ΤΟΥ ΑΥΤΟΥ

Κρῆς γενεὰν Βρόταχος Γορτύνιος ἐνθάδε κεῖμαι,
οὐ κατὰ τοῦτ' ἔλθων, ἀλλὰ κατ' ἐμπορίην.

255.—ΛΙΣΧΤΑΟΥ

Κυανὴ καὶ τούσδε μανέγχεας ὤλεσεν ἄνδρας
Μοῖρα, πολυρρηγὸν πατρίδα ῥυομένους.
ζῶν δὲ φθιμένων πέλεται κλέος, οἳ ποτε γυίοις
τλήμονες Ὀσσαῖαν ἀμφιέσαντο κόνιν.

C. Moravala, *Collections from the Greek Anthology*, 1833,
p. 94.

256.—ΠΑΛΤΩΝΟΣ

(Ὅ)δε ποτ' Αἰγαίοιο βαρύβρομον οἶδμα λιπόντες
Ἐκβατάνων πεδίῳ κείμεθ' ἐν μεσώτῳ.
χαῖρε, κλυτὴ ποτε πατρίς Ἑρέτρια χαίρετ', Ἀθῆναι
γείτονες Εὐβοίης· χαῖρε, θάλασσα φίλη.

J. A. Symonds, the younger, *Studies of the Greek Poets*,
vol. II. p. 294.

257.—ΑΔΗΛΟΝ

Παῖδες Ἀθηναίων Περσῶν στρατὸν ἐξολέσαντες
ἤρκεσαν ἀργαλήν πατρίδι δουλοσύνην.

258.—ΣΙΜΩΝΙΔΟΥ

Ὅ(ι)δε παρ' Εὐρυμέδοντί ποτ' ἀγλαὴν ὤλεσαν ἤβην
μαρνάμενοι Μηδῶν τοξοφύρων προμήχοις
αἰχμηταὶ πεζοὶ τε καὶ ὠκυπόρων ἐπὶ νηῶν·
κάλλιστον δ' ἄρετῆς μνημ' ἔλειπον φθίμενοι.

J. H. Moravala, in *Collections from the Greek Anthology*,
1833, p. 90.

BOOK VII. 254A-258

254A.—BY THE SAME

I, BROTHACHOS, a Gortynian of Crete, lie here, where I came not for this end, but to trade.

255.—AESCHYLUS

DARK Fate likewise slew these staunch spearmen, defending their country rich in flocks. Living is the fame of the dead, who steadfast to the last lie clothed in the earth of Ossa.

256.—PLATO

LEAVING behind the sounding surge of the Aegean we lie on the midmost of the plains of Ecbatana. Farewell, Eretria, once our glorious country, farewell, Athens, the neighbour of Euboea; farewell, dear Sea.¹

257.—ANONYMOUS

THE sons of Athens utterly destroying the army of the Persians repelled sore slavery from their country.

258.—SIMONIDES

THREE men once by the Eurymedon² lost their bright youth, fighting with the front ranks of the Median bowmen, both on foot and from the swift ships, and dying they left behind them the glorious record of their courage.

¹ On the Eretrians settled in Persia by Darius. See Herod. vi. 119.

² In this battle Simon defeated the Persians, B.C. 480.

GREEK ANTHOLOGY

259.—ΠΛΑΤΩΝΟΣ

Εὐβοίης γένος ἔσμεν Ἑρετρικόν, ἄγχι δὲ Σούρων
 κείμεθα· φεῦ, γαίης ὅσπον ἀφ' ἡματέρης.

L. Campbell, in W. R. Timonson & *Excursions from the Greek Anthology*, p. 291

260 —ΚΑΡΦΥΛΛΙΔΟΥ

Μὴ μέμψῃ παριῶν τὰ μνήματά μου, παριδίτα·
 οὐδὲν ἔχω θρηνην ἄξιον οὐδὲ θαινων.
 τέκνων τέκνα λελοίπα· μής ἀπέλειψα γυναῖκας
 συγγήρου· τρισσοῖς παισὶν ἔδωκα γαμοῦν.
 ἐξ ὧν πολλοί κ' ἐμοὶς ἐνεκαίμισα κολποῖς,
 οὐδένος οἰμώξας οὐ νόσον, οὐ θάνατον,
 οἷ μὲ κατασπείσαντες ἀπήμονα, τὸν γλυκὺν ὕπνον
 κοιμάσθαι, χωρὴν πέμψαν ἐπ' εὐσεβέων.

261.—ΔΙΟΤΙΜΟΥ

Τί πλέον εἰς ὧδ' ἵνα πονεῖν, τί δὲ τέκνα τεκέσθαι,
 ἢ τεκοὶ π' ἐμὲ μέλλει παῖδος ὄρην θάνατον,
 ἥϊθεο γὰρ σῆμα Βιάνορι χεῖνατο μήτηρ·
 ἔπρεπε δ' ἐκ παῖδος μητέρα τοῦδε τυχεῖν.

262.—ΘΕΟΚΡΙΤΟΥ ΒΟΤΚΟΛΙΚΟΥ

Αὐδήσει τὸ γράμμα τι σᾶμά τε καὶ τίς ὑπ' αὐτῷ.
 Γλαύκης εἰμὶ ταφος τῆς ὀνομαζομένης

263 —ΑΝΑΚΡΕΟΝΤΟΣ ΤΗΙΟΥ

Καὶ σέ, Κληνορίδη, πόθος ὤλεσε πατρίδος αἵης
 βαρσῆσαντα Νότον λαίλαπι χαιμεριῇ.
 ὦρ' ἔγερ σε πέδησεν ἀνέγγυος· ὕγρ' ἔδ' ἐπὶ τὴν σὴν
 κυματ' ἀφ' ἱμερτὴν ἔκλυσεν ἡλικίην.

BOOK VII. 259-263

259.—PLATO

We are Eretrians from Euboea and we lie near
Susa, alas ! how far from our own land.¹

260.—CARPHYLLIDES

FIND no fault with my fate, traveler, in passing my
tomb, not even in death have I nought that calls for
mourning. I left children's children, I enjoyed the
company of one wife who grew old together with
me. I married my three children, and many children
sprung from these unions I lured to sleep on my
lap, never grieving for the illness or loss of one.
They all, pouring their libations on my grave, sent
me off on a painless journey to the home of the
pious dead to sleep the sweet sleep.

261.—DIOTIMUS

WHAT profiteth it to labour in childbirth and bring
forth children if she who bears them is to see them
dead ! So has mother built the tomb for her little
Bianor, while he should have done this for his
mother.

262.—THEOCRITUS

THE writing will tell what tomb-stone is this and
who lies under it. I am the tomb of famous Glaucus.

263.—ANACREON

AND thee too, Clenorides, homesickness drove
to death when thou didst entrust thyself to the
wintry blasts of the south wind. That faithless
weather stayed thy journey and the wet seas washed
out thy lovely youth.

¹ See No. 256.

GREEK ANTHOLOGY

264.—ΔΕΩΝΙΔΟΥ

Εἴη ποντοπόρος πλὺτος οὖριος· ὅν δ' ἄρ' ἀήτης.
ὥς ἐμέ, τοῖς Ἀΐδω προσπάλαισι λιμέσιν,
μεμφέσθω μὴ λαΐτμα κακοξενον, ἄλλ' ἔο τολμαν,
ὅστις ἄφ' ἡμετέρου πεισματ' ἔλυσε τάφου.

265.—ΠΑΛΑΤΩΝΟΣ

Ναυηγῶ τάφος εἰμὶ· ὃ δ' ἀντίον ἐστὶ γεωργῶ·
ὥς ἂν καὶ γαῖη ξυρὸς ὑπαστ' Ἀΐδης.

A. Kuhn in The *Philologus* Review, April, 1913.

266.—ΔΕΩΝΙΔΟΥ

Ναυηγῶ τάφος εἰμὶ Διοκλέος· οἱ δ' ἀνύγονται,
φεῦ τόλμης, ἀπ' ἐμοῦ πεισματα λυσιμενοί.

267.—ΠΟΣΕΙΔΙΠΠΟΥ

Ναυτίλοι, ἐγγὺς ἰλὸς τί με θάπτετε; πολλὸν ἀνευθε
χῶσαι ναυηγῶ τλήμονα τύμβον ἔδει.
φρίσσω κύματος ἤχον, ἐμὸν μῦρον. ἀλλὰ καὶ οὕτως
χαίρετε, Νικήτην οὔτινες οἰκτιρετε.

268.—ΠΑΛΑΤΩΝΟΣ

Ναυηγὸν με δέδορκα· ὃν οἰκτείρασα θάλασσα
γυμνῶσαι πειράται φάρος ἠδέεσσο,
ἄνθρωπος παλάμρσι ἀταρβήτοις μ' ἀπέδυσσε,
τόσσον ἄγος τόσσου κέρδεος ἀρήμενος.
κεῖνο καὶ ἐνδύσαιτο, καὶ εἰς Ἀΐδαο φέροιτο,
καὶ μιν ἴδοι Μίνως τοῦμὸν ἔχοντα ῥάκος.

BOOK VII. 264-268

264.—LEONIDAS

A GOOD voyage to all who travel on the sea; but let him who looses his cable from my tomb, if the storm carries him like me to the haven of Hades, blame not the inhospitable deep, but his own daring.

265.—PLATO

I AM the tomb of a shipwrecked man, and that opposite is the tomb of a fisherman. So death lies in wait for us alike on sea and land.

266.—LEONIDAS

I AM the tomb of the shipwrecked Diocles. Out on the daring of those who start from here, losing their cable from me!

267.—POSIDIPPUS

SAILORS, why do you bury me near the sea? Far away from it ye should have built the poor tomb of the shipwrecked man. I'm milder at the noise of the waves my destroyers. Yet even so I wish you well for taking pity on Nicetas.

268.—PLATO

I WHOM ye look upon am a shipwrecked man. The sea plied me, and was ashamed to bare me of my last vesture. It was a man who with fearless hands stripped me, burdening himself with so heavy a crime for so light a gain. Let him put it on and take it with him to Hades, and let Minos see him wearing my old coat.

GREEK ANTHOLOGY

269.—ΤΟΥ ΑΥΤΟΥ

Πλωτῆρες, σώζοισθε καὶ εἰν ἄλλ' καὶ κατὰ γαῖαν·
ἴστε δὲ ναυηγού σῆμα παρερχόμενοι.

270.—ΣΙΜΩΝΙΔΟΥ

Τούσδε ποτ' ἐκ Σπάρτας ἱεροθίνια Φοῖβι ἄγοντας
θν πέλαγος, μῆνι νύξ, θν σκίφος ἐκτέρισεν.

A. Kivallu, *The Poetry Review*, Sept. 1913.

271.—ΚΑΛΛΙΜΑΧΟΥ

Ὦ φελε μὴδ' ἐγένοντο θοαὶ νέες· οὐ γὰρ ἂν ἤρεῖς
παῖδα Διοκλίδου Σώπολιν ἐστένομεν·
νῦν δ' οὐ μὲν εἰν ἄλλ' που φερεται νέκυσ· ἀντὶ δ' ἐκείνων
οὐνομα καὶ κενεὸν σῆμα παρερχόμεθα.

H. O. Besching, *In a Garden*, p. 95.

272.—ΤΟΥ ΑΥΤΟΥ

Νάξιος οὐκ ἐπὶ γῆς ἔθανεν Δύκος, ἀλλ' ἐνὶ ποντῷ
ναῦν ἅμα καὶ ψυχὴν εἶδεν ἀπολλυμένην,
ἔμπορος Αἰγύνηθεν ὅτ' ἔπλεε· χῶ μὲν ἐν υγρῇ
νεκρός· ἐγὼ δ' ἄλλως οὐνομα τύμβος ἔχων,
κηρύσσω πανάληθες ἔπος τοῦδε· "Φεῦγε θαλάσση
συμμίσσειν Ἐριφῶν, ναυτίλει, δυομένων."

273.—ΛΕΩΝΙΔΟΥ

Εὔρον με τρηχεῖα καὶ αἰπήσσσα καταγίς,
καὶ νύξ, καὶ δυοφερῆς κύματα πανδυσίης

BOOK VII. 269-273

269.—BY THE SAME

MARINERS, may ye be safe on sea and land; but know that this tomb ye are passing is a shipwrecked man's.

270.—SIMONIDES

THREE men, when bringing the firstfruits from Sparta to Phocæa, one sea, one night, one ship brought to the grave.

271.—CALLIMACHUS

Would that swift ships had never been, for then we should not be lamenting Sepolis the son of Diocledes. Now somewhere on the sea his corpse is tossing, and what we pass by here is not himself, but a name and an empty grave.

272.—BY THE SAME

LYCUS of Naxos died not on land, but in the sea he saw his ship and his life lost together, as he sailed from Aegina to trade. Now he is somewhere in the sea, a corpse, and I his tomb, bearing his idle name, proclaim this word of truth "Sailor, foregather not with the sea when the Kites are settling."¹

273.—LEONIDAS

THE fierce and sudden squall of the south-east wind, and the night and the waves that Orion at his dark

¹ i.e. Middle of November.

GREEK ANTHOLOGY

ἔβλαψ' Ὀρίωνος ἀπώλισθον δὲ βιοιο
 Κάλλαισχος, Λιβυκοῦ μέσσα θεῶν πελώγευς.
 κἀγὼ μὲν πάντα διευόμενος, ἰχθύσι κῦρμα,
 οἴχημαι· ψεύστης δ' οὗτος ἔπεσσι λίθος.

6

274.—ΟΝΕΣΤΟΤ ΒΥΖΑΝΤΙΟΤ

ὄνομα κηρύσσω Τιμοκλῆος, εἰς ἱλα πικρὴν
 πικρὴν σκεπτομένη ποῦ ποτ' ἄρ' ἐπὶ νύκτις.
 αἰαί· τὸν δ' ἤδη φαίγον ἰχθύες· ἡ δὲ περισσὴ
 πέτρος ἐγὼ τὸ μάτην γράμμα τορευθὲν ἔχω.

276.—ΓΑΙΤΟΤΑΙΚΟΤ

Ἄ Πελοπος νᾶσος καὶ δύσπλοος ὤλεσε Κρήτα,
 καὶ Μαλέου τυφλαὶ καμπτομενοὶ σπιλάδες
 Δίμδος Ἀστυδιάμαντα Κυδώνιον ἄλλ' ὁ μὲν ἤδη
 ἔπλησεν θηρῶν νηδυίας εἰσαλιών·
 τὸν ψευσταὺν δέ με τίμβον ἐπὶ χθονὶ θεντο. τί
 θαῦμα;
 Κρήτες ὅπου ψεύσται, καὶ Διός ἐστι τάφος.

5

276.—ΗΓΗΣΙΠΠΟΤ

Ἐξ ἄλλος ἡμίβρωτον ἀνηνέγκαντο σαγηνεῖς
 ἄνδρα, πολὺκλαυτον ναυτιλίας σκύβαλον
 κέρδεα δ' οὐκ ἐδίωξαν ἀ μὴ θέμις· ἀλλὰ σὺν αὐτοῖς
 ἰχθυοὺσι τῇδ' ὀλίγη θῆκαι ὑπὸ ψαμύθῃ.
 ὦ χθων, τὸν ναυηγὸν ἔχεις ὅλον ἀντὶ δὲ λοιπῆς
 σαρκὸς τοὺς σαρκῶν γευσάμενους ἐπέχεις.

5

BOOK VII. 273-276

setting¹ arouses were my ruin, and I, Calaischrus, glided out of life as I sailed the middle of the Libyan deep. I myself am lost whirled hither and thither in the sea a prey to fishes, and it is a liar, this stone that rests on my grave.

274.—HONESTUS OF BYZANTIUM

I ANNOUNCE the name of Timocles and look round in every direction over the salt sea, wondering where his corpse may be. Alas! the fishes have devoured him ere this, and I, this useless stone, bear this idle writing carved on me.

275.—GAETULICUS

THE Peloponnesus and the perilous sea of Crete and the blind coasts of Cape Malen when he was turning it were fatal to Astynamus son of Danas the Cydonian. Ere this he has gorged the bellies of sea monsters. But on the land they raised me his lying tomb. What wonder! since "Cretans are liars," and even Zeus has a tomb there.²

276. HEGESIPPUS

THE fishermen brought it up from the sea in their net a half eaten man, a most mournful relic of some sea-voyage. They sought not for unholy gain, but him and the fishes too they buried under the light coat of sand. Thou hast, O land, the whole of the shipwrecked man, but instead of the rest of his flesh thou hast the fishes who fed on it.

¹ Early in November.

² He refers to some verses of Callimachus in his Hymn to Zeus (v. 8). "Cretans are always liars" was a proverb found also in the verses quoted by St. Paul (Titus, i. 12).

GREEK ANTHOLOGY

277.—ΚΛΑΔΙΜΑΧΟΥ

Τίς, ξένος ὦ ναυηγέ· Λεόντιχος ἐνθάδε νεκρὸν
εἶρέ σ' ἐπ' αἰγιαλοῦ, χῶσε δὲ τῷδε τίφῳ,
δακρύσας ἐπικηρον ἐόν βίον· οὐδὲ γὰρ αὐτὴν
ἥσυχος, αἰθνή δ' ἴσα θαλασσοπορεῖ.

278.—ΑΡΧΙΟΥ ΕΥΖΑΝΤΙΟΥ

Οὐδὲ νέκυς, ναυηγὸς ἐπὶ χθόνα Ἠήρις ἐλαπθεῖς
κύμασιν, ιγνύπμιον λίσσεται ἡόνων.
ἢ γὰρ ἡλιρρήκτις ὑπὸ δειρύσιν, ἀγχύθι ποντοῦ
δυσμενέος, ξείνοι χερσὶν ἔκυρσα τίφου·
αἰεὶ δὲ βρομέοντα καὶ ἐν νεκύεσσι θαλίῃσσι
ὁ τλημῶν αἶτω δοῦπον ἀπεχθόμενον·
μόχθων οὐδ' Ἀΐδης με κατεύνασεν, ἥϊκα μούνης
οὐδὲ θανὼν λείψ κέκλιμαι ἥσυχῇ.

A. LUG, *Stasos of Parnassus*, ed. 2, p. 185.

279.—ΑΔΗΛΟΝ

Παῦσαι νηὶς ἄρετ' ἀνὰ καὶ ἐμβόλα τῷδ' ἐπὶ τύμβῳ
αἰὲν ἐπὶ ψυχρῇ ζωγραφέων σποδιῇ.
ναυηγῶν τὸ μνήμα· τί τῆς ἐνὶ κύμασι λύβης
αὐθις ἀναμνήσαι τὸν κατὰ γῆς ἐθέλεις;

280.—ΙΣΙΔΩΡΟΥ ΑΙΓΕΑΤΟΥ

Τὸ χῶμα τύμβος ἐστίν· ἀλλὰ τὼ βόε
ἐπίσχεες οὗτος, τὰν ὕνιν τ' ἀνάσπασον·
κινεῖς σποδὸν γάρ· ἐς δὲ τοιαύταν κόνιν
μὴ σπέρμα πυρῶν, ἀλλὰ χεῖρ δακρυα.

BOOK VII. 277-280

277.—CALLIMACHUS

Who art thou, shipwrecked stranger? Leontichus found thee here dead on the beach, and buried thee in this tomb, weeping for his own uncertain life, for he also rests not, but travels over the sea like a gull.

278.—ARCHIAS OF BYZANTIUM

Not even now I am dead shall I, shipwrecked Theris, cast up on land by the waves, forget the sleepless surges. For here under the brine-beaten hill, near the sea my fix'd, a stranger made my grave, and, ever wretched that I am, even among the dead the hateful roar of the billows sounds in my ears. Not even Hades gave me rest from trouble, since I alone even in death cannot lie in unbroken repose.

279.—ANONYMOUS

CHASE to paint ever on this tomb oars and the beaks of ships over my cold ashes. The tomb is a shipwrecked man's. Why wouldst thou remind him who is under earth of his disfigurement by the waves.

280.—ISIDORUS OF AEGAE

This hammock is a tomb; you there! hold in your oxen and pull up the ploughshare, for you are disturbing ashes. On such earth shew no seed of corn, but tears.

GREEK ANTHOLOGY

281.—ΗΡΑΚΛΕΙΔΟΥ

Ἄπισχ', ἄπισχε χεῖρας, ὦ γεωπόνε,
μηδ' ἀμφίταμνε τὰν ἐν ἡριφ κόριν.
αὐτὰ κέκλαινται βῶλος ἐκ κεκλαυμένους δ'
οὔτοι κορματὰ ἀναβαλήσεται στήχης.

282.—ΘΥΔΩΡΙΔΟΥ

Ναυηγού τάφον εἰμί· σὺ δὲ πλέε· καὶ γὰρ ὅθ' ἡμεῖς
ὠλλύμεθ', αἱ λοιπαὶ νῆες ἐποντοπόρου.

H. Waddesley, in *Antike und Gegenwart*, p. 300.

283.—ΔΕΩΝΙΔΟΥ

Τετρηχυῖα θύλασσα, τί μ' οὐκ οἴζυρὰ παθόντα
τηλόσ' ἀπὸ ψιλῆς ἔπτυσας ἡύους;
ὥς σεῦ μηδ' Ἀἰδαο κακὴν ἐπιδιμένους ἀχλὺν
Φυλεὺς Ἀμφιμένους ἄσπον ἐγειτόνεον.

284.—ΑΣΚΛΗΠΙΑΔΟΥ

Ὅκτώ μευ πήχεις ἄπεχε, τρηχεῖα θύλασσα,
καὶ κύμαινε, βῶα θ' ἡλίκαι σοι δύναιμι·
ἦν δὲ τὸν Βυμάρειω καθέλης τάφον, ἄλλο μὲν οὐδὲν
κρίγῃον, εὐρήσεις δ' ὁστέα καὶ σποδιην.

R. Garnett, *A Ode from the Greek Anthology*, ac.

285.—ΓΑΛΥΚΟΥ ΝΙΚΟΠΟΛΙΤΟΥ

Οὐ κόινς οὐδ' ὀλίγον πέτρης βίρος, ἀλλ' Ἐρασίππου
ἦν ἐσορᾶς αὐτῇ πᾶσα θύλασσα τάφος·
ᾧλετο γὰρ σὺν νηϊ τὰ δ' ὁστέα ποῦ ποτ' ἐκείνου
πύθεται, αἰθυσίαις γνωστὰ μόναις ἐνέπειν.

BOOK VII, 281-285

281.—HERACLIDES

HANDS off, hands off, labourer ! and cut not through this earth of the tomb. This clod is soaked with tears, and from earth thus soaked no bearded ear shall spring.

282.—THEODORIDAS

I AM the tomb of a shipwrecked man ; but set sail, stranger ; for when we were lost, the other ships voyaged on.

283.—LEONIDAS

Woe, roaring sea, didst thou not cast me up, Phyleus, son of Amphimenes, when I came to a sad end, far away from the bare beach, so that even wrapped in the evil mist of Hades I might not be near to thee ?

284.—ASCLEPIADES

KEEP off from me, thou fierce sea, eight cubits' space and swell and roar with all thy might. But if thou dost destroy the tomb of Eumares, naught shall it profit thee, for naught shalt thou find but bones and ashes.

285.—GLAUCUS OF NICOPOLIS

NOT this earth or this light stone that rests thereon is the tomb of Brasippus, not all this sea whereon thou lookest. For he perished along with his ship, and his bones are rotting somewhere, but where only the gulls can tell.

286.—ΑΝΤΙΠΑΤΡΟΣ ΘΕΣΣΑΛΟΝΙΚΟΥ

Δύσμορε Νικάνωρ, πολὺν μεμαραμμένε πόντῳ,
 κείσαι δὴ ξείνῃ γυμνὸς ἐπ' ἥιονι,
 ἢ σύ γε πρὸς πετρησι τὰ δ' ὀλβία κείνα μέλαθρα
 φροῦδα <καὶ ἡ> πάσης ἐλπίς ὀλωλε Τύρον.
 οὐδὲ τί σε κτεάνων ἐρρύσατο· φεῦ, Ὀδυσσεύς,
 ὦλεο μοχθήσας ἰχθύσι καὶ πελιδνίαις.

5

287.—ΑΝΤΙΠΑΤΡΟΣ

Καὶ νέκυν ἀπρήνυτος ἀνιήσει με θάλασσα
 Λῦσιν, ἐρημαίῃ κρυπτὸν ὑπὸ σπιλινίδι,
 στρηνὴς αἰεὶ φωνεύσα παρ' οὔρατι, καὶ παρὰ κωφὸν
 σῆμα. τί μ', ἄνθρωποι, τῇδε παρφεκίσατε,
 ἢ πναιῆς χήρωσε τὸν οὐκ ἐπὶ φορτίδι νηῖ
 ἔμπορον, ἀλλ' ὀλίγης ναυτίλου εἰρεσίης
 θηκαμένη ναυηγόν, ὃ δ' ἐκ πόντοιο ματεύων
 ζῶν, ἐκ πόντου καὶ μόρον εἰλκυσάμεν.

5

288.—ΤΟΥ ΑΥΤΟΥ

Οὐδετέρης ὁλος εἰμὶ θανὼν νέκυς, ἀλλὰ θάλασσα
 καὶ χθὼν τὴν ἀπ' ἐμεῦ μοῖραν ἔχουσιν ἴσῃν.
 σάρκα γὰρ ἐν πόντῳ φάγον ἰχθύες· ὁστέα δ' αὐτὴ
 βέβρασται ψυχρῇ τῇδε παρ' ἥιονι.

289.—ΑΝΤΙΠΑΤΡΟΣ ΜΑΚΕΔΟΝΟΣ

Ἀιθέα τὸν ναυηγὸν ἐπὶ στόμα Πηνειοῦ
 νυκτὸς ὑπὲρ βαιῆς νηξάμενον σαπίδος,
 μούνης ἐκ θαμνοῖο θορῶν λύκος, ἑσκοπον ἄνδρα,
 ἔκτανεν. ὦ γαίης κυμάτα πιστοτέρα,

286.—ANTIPATER OF THESSALONICA

UNHAPPY Nicanor, wasted by the grey sea, thou
 liest naked on a strange beach or perchance near
 the rocks, gone from thee are thy rich halls, and
 the hope of all Tyre has perished. None of thy
 possessions saved thee, alas, poor wight, thou art
 dead and hast laboured but for the fishes and the
 sea.

287.—ANTIPATER

Even in death shall the unopposed sea vex me,
 Lysis, buried as I am beneath this desert rock,
 sounding ever harshly in my ears close to my deaf
 tomb. Why, O men, did ye lay me next to her who
 reft me of breath, who wrecked me not trusting on
 a merchantman, but embarked on a little rowing-
 boat? From the sea I sought to gain my living,
 and from the sea I drew forth death.

288.—BY THE SAME

I BELONG entirely to neither now I am dead, but
 sea and land possess an equal portion of me
 My flesh the fishes ate in the sea, but my bones have
 been washed up on this cold beach.

289.—ANTIPATER OF MACEDONIA

WHEN shipwrecked Arcteus had swam ashore at
 night on a small plank to the mouth of the Peneus,
 a solitary wolf rushing from the thicket saw him
 off his guard. O waves less treacherous than the
 land.

290.—ΣΤΑΤΤΑΛΙΟΥ ΦΛΑΚΚΟΥ

Λαίλαπα καὶ μανίην ὁλοῖς προφυγόντα θαλίσσης
 ναυηγόν, Λιβυκαῖς κείμενον ἐν ψαμμίοις,
 οὐχ ἑκὰς ἡϊόνων, πυμύτη βεβλημένον ὑπὸ
 γυμνόν, ἀπὸ στυγερῆς ὡς κίμε ναυθορίας,
 ἔκτανε λυγρὸς ἄχις. τί μαιτην πρὸς κυματ' ἐμόχθει, 5
 τὴν ἐπὶ γῆς φεύγων μοῖραν ὀφειλομένην;

291.—ΞΕΝΟΚΡΙΤΟΥ ΡΟΔΙΟΥ

Χαῖταί σου στάζουσιν ἔθ' ἰλμυρά, δύσμορε κούρη.
 ναυηγέ, φθιμένης εἰν ἰλί, Λυσιδίκη.
 ἦ γάρ, ὀρινομένου πόντου, δείσασα θαλίσσης
 ἔβριε ὑπὲρ κοίλου δούρατος ἐξεπεςε
 καὶ σὸν μὲν φωνεῖ τάφος οὔνομα, καὶ χθόνα Κύμην, 5
 ἀστέα δὲ ψυχρῷ κλύζετ' ἐπ' αἰγιαλῷ,
 πικρὸν Ἀριστομάχῳ γενετῇ κακόν, ὃς σε κομίζων
 ἐς γάμον, οὔτε κορὴν ἤγαγεν οὔτε νέκυν.

292.—ΘΕΩΝΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

Ἄλκυόσιν, Ἀθηναῖα, μέλεις τύχα κωφὰ δὲ μήτηρ
 μυρεβ' ὑπὲρ κρυεροῦ δυρομένη σε τάφου.

293.—ΙΣΙΔΩΡΟΥ ΛΙΓΕΛΤΟΥ

Οὐ χεῖμα Νικόφημον, οὐκ ἄστρον δύσει
 ἰλὸς Διβύσσης κύμασιν κατέκλυσεν·
 ἀλλ' ἐν γαλήνῃ, φεύ ταλας, ἀνηνέμῳ
 πλόῳ πεδῆθεις, ἐφρυγῇ ἐψενς ὑπο.
 καὶ τοῦτ' ἀήττων ἔργον· ἢ πόσον κακὸν
 ναύταισιν ἢ πνεοντες ἢ μεμνήμετες

290.—STATYLLIUS FLACCUS

THE shipwrecked mariner had escaped the whirlwind and the fury of the deadly sea, and as he was lying on the Libyan sand not far from the beach, deep in his last sleep, naked and exhausted by the unhappy wreck, a fearful vapor slew him. Why did he struggle with the waves in vain, escaping then the fate that was his lot on the land?

291.—XENOCRITUS OF RHODES

THE salt sea still drips from thy locks, Lysidree, unhappy girl, shipwrecked and drowned. When the sea began to be disturbed, fearing its violence, thou didst fall from the hollow ship. The tomb proclaims thy name and that of thy aunt, Cyna, but thy bones are wave-washed on the cold beach. A bitter sorrow it was to thy father Aristonachus, who, escorting thee to thy marriage, brought there neither his daughter nor her corpse.

292.—THEON OF ALEXANDRIA

THE haleys, perennae, cure for thee, Ienaeus, but thy mother mourns for thee dumbly over thy cold tomb.

293.—ISIDORUS OF AEGAE

No tempest, no stormy setting of a constellation overwhelmed Neophaena in the waters of the Libyan Sea. But alas, unhappy man! stayed by a calm he was burnt up by thirst. This too was the work of the winds. Ah, what a curse are they to sailors, whether they blow or be silent!

294.—ΤΤΑΛΙΟΥΤ ΛΑΤΡΕΑ

Γρυνέα τὸν πρέσβυν, τὸν ἀλιτρυτόν ἀπὸ κύμβης
 ζῶντα, τὸν ἀγκιστροῖς καὶ μοχλοῖς λίναις,
 ἐκ δεινοῦ τρηχεῖα Νοτοῦ κατεδύσε θύλασσα,
 ἔβρασε δ' ἐς κροκύλην πρῶτον ἡῖονα,
 γείρας ὑποβρωθέντα. τίς οὐ πόον ἰχθυοῖσι εἶποι 6
 ἔμμεναι, οἳ μουναι, αἷς ὀλεκοντο, φαγον:

295.—ΛΕΩΝΙΔΑ ΤΑΡΕΝΤΙΝΟΥ

Θῆριον τὸν τρυγέροντα, τὸν εὐάγρων ἀπὸ κύρτων
 ζῶντα, τὸν αἰθυλῆς πλείονα νηξυμένον,
 ἰχθυοειλιστήρα, σαγηνέα, χηραμοδύτην,
 οὐχὶ πολυσκυλμου πλωτορα ναυτελιῆς,
 ἔμψης οὗτ' Ἀρκτοῦρος ἀπώλεσεν, οὔτε καταγῆς 6
 ἤλασε τὰς πολλὰς τῶν ἐτέων δεκαδάς·
 ἀλλ' ἔθαν' ἐν καλυβῇ σχοινοτιδῇ, λίχνος ὅποια,
 τῷ μακρῷ σβεσθεῖς ἐν χροῖῳ αὐτοματος.
 σῆμα δὲ τοῦτ' οἱ παῖδες ἐφήρμασαν, οὐδ' ὁμύλεκτρος, 10
 ἀλλὰ συνεργατιστῆς ἰχθυοβόλων θιασός.

A. Lang, *Stories of Paganism*, vol. 2, p. 162.

296.—ΣΙΜΩΝΙΔΟΥ ΤΟΥ ΚΗΙΟΥ

Ἐξ οὗ γ' Εὐρώπην Ἀσίας διχα πόντος ἐνείμα,
 καὶ πόλεμον λαῶν θούρος Ἀρης ἐφέπει,
 οὐδαμὶ πῶς κάλλειον ἐπιχθονίων γένετ' ἀνδρῶν
 ἔργον ἐν ἡπειρῇ καὶ κατὰ πόντον ἅμα.
 οἶδε γὰρ ἐν Κύπρῳ Μιηδῶν πολλοὺς ὀλέσαντας, 6
 Φοινικῶν ἑκατὸν ναῖς ἔλιν ἐν πελαγεῖ
 ἀνδρῶν πληθυσσας· μέγα δ' ἔστανεν Ἀοῖς ὑπ' αὐτῶν
 πληγῆϊς· ἡμφοτέραις χερσὶ κρατεῖ πόλεμον.

¹ i.e. the season of Artemis' sailing, September.

294.—TULLIUS LAUREAS

GRAYNE is, the old man who got his living by his sea-worn wherry, busying himself with lines and hooks, the sea roused to fury by a terrible southerly gale, swamped and washed up at the morning on the beach, his hands eaten off. Who would say that they had no sense, the fish who ate just those parts of him by which they used to perish?

295.—LEONIDAS OF TARENTUM

TRENN, the old man who got his living from his lucky weels, who rode on the sea more than a gull, the pryer on fishes, the seine-hauler, the prober of crevices in the rocks, who sailed on no many-owred ship, in spite of all owed not his end to Areturus,¹ nor did any tempest drive to death his many decades, but he died in his reed hut, going out like a lamp of his own accord owing to his length of years. This tomb was not set up by his children or wife, but by the guild of his fellow fishermen

296.—SIMONIDES

SINCE the sea parted Europe from Asia, since fierce Aras directs the battles of nations, never was a more splendid deed of arms performed by mortals on land and on the sea at once. For these men after slaying many Medes in Cyprus, took a hundred Phoenician ships at sea with their crews. Asia groaned aloud, smitten with both hands by their triumphant might.²

² This is the epitaph of those who fell in Simon's last campaign in Cyprus (B.C. 449).

297.—ΠΟΛΥΤΕΤΡΑΤΟΤ

Τὸν μέγαν Ἀκροκόρινθον Ἀχαιικόν, Ἑλλάδος ἄστρον,
καὶ διπλὴν Ἰσθμοῦ σύνδρομον ἦονα
Λεύκιος ἐστυφάριξε· δοριπτοίητα δὲ γακρῶν
ὄστέα σωρευθεὶς εἰς ἐπέχει σκόπελος.
τοὺς δὲ δόμιν Πριάμοιο πυρὶ πρήσαντας Ἀχαιοὺς δ
ἠκλαύστον κτεριῶν νύσφισαν λίνειδάαι.

298.—ΑΔΕΣΠΟΤΟΝ

Αἰαί, τοῦτο κύκιστον, ὅταν κλαίωσι θανόντα
νυμφίον ἢ νύμφην· ἥνικα δ' ἀμφοτέρους,
Εὐπολιν ὥς ἀγαθὴν τε Λυκαίνιον, ὧν ὑμέναιον
ἔσβησεν ἐν πρώτῃ νυκτὶ πεσὼν θάλαμος,
οὐκ ἄλλω τόδε κῆδος ἰσάροσπον, ᾧ σὺ μὲν υἱόν, δ
Νίκη, σὺ δ' ἔκλαυσας, Θεΰδικε, θυγατέρα.

299.—ΝΙΚΟΜΑΧΟΤ

Ἄδ' ἔσθ'—ἄδε Πλάταια τί τοι λέγω, —ἂν ποτε
σεισμὸς
ἐλθὼν ἐξαπίνας κάββαλε πανσυδίῃ·
λείφθη δ' αὖ μῶνον τυτθὸν γένος· οἱ δὲ θανόντες
σᾶμ' ἐρατὰν πάτραν κείμεθ' ἐφασσάμενοι.

300.—ΣΙΜΩΝΙΔΟΤ

Ἐνθάδε Πυθῶνακτα κασίγνητόν τε κέκευθεν
γαί', ἐρατῆς ἡβῆς πρὶν τέλος ἔκρον ἰδεῖν.
μνήμα δ' ἀποφθιμένοισι πατὴρ Μεγαρίστος ἔθηκεν
ἀθάνατον θνητοῖς παισὶ χαριζόμενος.

BOOK VII. 297-300

297.—POLYSTRATUS

LOCRUS¹ has smitten sore the great Achæan Acrocorinth, the star of Helas, and the twin parallel shores of the Isthmus. One heap of stones covers the bones of those slain in the rout; and the sons of Aeneas left weep and unallowed by funeral rites the Acæans who burnt the house of Priam.

298.—ANONYMOUS

Woe a woe! this is the worst of all, when men weep for a bride or bridegroom dead, but worse when it is for both, as for Eupolis and gook Lycæonion, whose chariot falling in on the first night extinguished their wedlock. There is no other mourning to equal this by which you, Nicis, bewailed your son, and you, Theodiscus, your daughter.

299.—NICOMACHUS

THIS (why say I "this?") is that Platæa which a sudden earthquake tumbled down utterly; only a little remnant was left, and we, the dead, lie here with our beaved city laid on us for a monument.

300.—SIMONIDES

HERE the earth covers Pytaonax and his brother, before they saw the prime of their lovely youth. Their father, Megaristes, set up this monument to them dead, an immortal gift to his mortal sons.

¹ Mummus, who sacked Corinth 140 B.C.

GREEK ANTHOLOGY

301.—ΤΟΥ ΑΥΤΟΥ

Εὐκλέας αἶα κέκυθε, Λεωνίδα, οἱ μετὰ σείω
τῆδ' ἔθανον, Σπάρτης εὐρυχόρου βασιλεῦ,
πλείστων δὴ τόξων τε καὶ ὤκυπόδων σθένος ἵππων
Μηδεῖων ἀνδρῶν δεξάμενοι πολέμῳ.

302.—ΤΟΥ ΑΥΤΟΥ

Ἰὼν αὐτοῦ τις ἕκαστος ἀπολλυμένων ἀνιάται
Νικοδικον δὲ φίλοι καὶ πόλις ἦδε ἥ πολλή.

303.—ΑΝΤΙΠΑΤΡΟΣ ΣΙΔΩΝΙΟΥ

Τὸν μικρὸν Κλεόδημον ἔτι ζῶντα γάλακτι,
ἰχθυος ὑπὲρ τοίχων νηὸς ἐρεισάμενον,
ὁ Θρήϊξ ἐτύμως Βορέης βάλεν εἰς ἄλός οἶδμα,
κύμα δ' ἀπὸ ψυχῇν ἔσβεσε νηπιᾶχον.
Ἰουῖ, ἀνοικτίρμων τις ἔφυε θεός, ἢ Μελικέρτεω
ἥλικος οὐκ Ἀἶδην πικρὸν ἀπηλυσας.

5

304.—ΠΕΙΣΑΝΔΡΟΣ ΡΟΔΙΟΥ

Ἀνδρὶ μὲν Ἰππαίμων ὄνομ' ἦν, ἱππῳ δὲ Πόδαργος,
καὶ κυνὶ Ληθαργος, καὶ θεράποντι Βύβης,
Θεσσαλός, ἐκ Κρήτης, Μάγυις γένος, Αἴμονος υἱός·
ᾧλατο δ' ἐν προμάχοις ὄξιν Ἀρη συνάγων.

¹ This, on the Spartans who fell at Thermopylae, is doubtless not Simonides', but a later production.

² i.e. savage.

³ A real epitaph, it seems to me, very naïvely expressed.

301.—BY THE SAME¹

LEONIDAS, King of spacious Sparta, illustrious are they who died with thee and are buried here. They faced in battle with the Medes the force of multitudinous bows and of steeds fleet of foot.

302.—BY THE SAME

Every man grieves at the death of those near to him, but his friends and the city regret (?) Nicodocus.

303.—ANTIPATER OF SIDON

When little Cleodemus, still living on milk, set his foot outside the edge of the ship, the truly Thracian² Boreas cast him into the swelling sea, and the waves put out the light of the baby's life. Ino, thou art a goddess who knowest not pity, since thou didst not avert bitter death from this child of the same age as thy Melicertes.

304.—PISANDER OF RHODES

The man's name was Hippaemon, the horse's Podargos, the dog's Lethargos, and the serving-man's Baues, a Thessalian, from Crete, of Magnesian race, the son of Hecanon. He perished fighting in the front ranks.³

Much fun was made of it in Antiquity, as the complicated description of the "état civil" of Hippaemon was maliciously interpreted as comprising the "état civil" of the animals.

GREEK ANTHOLOGY

305.—ΑΔΔΑΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Ὁ γριπεὺς Διότιμος, ὁ κήμασιν ὀλκίδα πιστὴν
 κῆν χθονὶ τὴν αὐτὴν οἶκον ἔχων πενίης,
 νήγρεταν ὑπνωισας Ἄλδαν τὸν ἀμείλιχον ἱκτο
 αὐτερετης, ἰδίῃ νηὶ κομιζόμενος
 ἦν γὰρ ἔχε ζωῆς παραμυθιον, ἔσχειν ὁ πρέσβυς
 καὶ φθίμενος πύματον πυρκαϊῆς ὄφελος.

306.—ΛΔΕΣΠΙΟΤΟΝ

Ἄβρότονον ἐθρήϊσσα γυνὴ πέλον· ἰλλὰ τεκέσθαι
 τὸν μέγαν Ἑλλησιν φημὶ θεμιστοκλεα.

307.—ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

- α. Οὐνομά μοι. β. Τί δὲ τοῦτο; α. Πατρίς δέ μοι.
 β. Ἐς τί δὲ τοῦτο;
 α. Κλεινοῦ δ' εἰμὶ γένους. β. Εἰ γὰρ ἰφαιρατάτου;
 α. Ζήσας δ' ἐνδοξως ἔλπιον βιον. β. Εἰ γὰρ ἀδοξως;
 α. Κεῖμαι δ' ἐνθάδε νῦν. β. Τίς τίνοι ταῦτα λέγεις;

W. Cowper, *Works* (Globe ed.), p. 498, J. A. Poil, *Greek Love Songs and Epigrams*, i. p. 119.

308.—ΛΟΤΚΙΑΝΟΤ

Παῖδά με πενταέτηρον, ἀκηδέα θυμὸν ἔχοντα,
 νηλείης Ἀἰδῆς ἤρπασε Καλλίμαχον.
 ἀλλέ με μὴ κλαίοις· καὶ γὰρ βιότοιο μετέσχον
 παύρου, καὶ παύρων τῶν βιότοιο κακῶν.

W. Headlam, *A Book of Greek Verse*, p. 259.

305.—ADDAEUS OF MITYLENE

THE fisherman, Diotimus, whose boat, one and the same, was his faithful bearer at sea and on land the abode of his penury, fell into the sleep from which there is no awakening and rowing himself, came to relentless Hades in his own ship, for the boat that had supported the old man in life paid him its last service in death too by being the wood for his pyre.

306.—ANONYMOUS

I WAS Abrotonou, a Thracian woman, but I say that I bare for Greece her great Themistocles.

307.—PAULUS SILENTIARIUS

A "My name is ——" *B* "What does it matter?" *A* "My country is ——" *B* "And what does that matter?" *A* "I am of noble race." *B* "And if you were of the very dregs?" *A* "I quitted life with a good reputation." *B* "And had it been a bad one?" *A* "And I now be here." *B* "Who are you and to whom are you telling this?"

308.—LUCIANUS

My name is Callimachus, and pitiless Hades carried me off when I was five years old and knew not care. Yet weep not for me, but a small share of life was mine and a small share of life's evil.

GREEK ANTHOLOGY

309.—ΑΔΕΣΠΟΤΟΝ

Ἐξηκοντούτης Διονύσιος ἐνθάδε κείμει,
Ταρσεύς, μὴ γημας· αἶθε δε μηδ' ὁ πατήρ.

Alma Struthwell, in G. B. Thurnham, *Selections from the Greek Anthology*, p. 48.

310.—ΑΔΕΣΠΟΤΟΝ

ἦνίψεν ὃ με κτείνας κρύπτων φόνον· εἰ δέ με τύμβῳ
δωρεῖται, τοίης ἀντιτύχοι χάριτος.

311.—ΔΙ' ΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὴν γυναῖκα Λιόν

Ὁ τύμβος αὐτός ἔνδον οὐκ ἔχει νεκρόν·
ὁ νεκρὸς αὐτός ἐκτός οὐκ ἔχει τάφον,
ἀλλ' αὐτὸς αὐτοῦ νεκρὸς ἐστὶ καὶ τάφος.

312.—ΑΣΙΝΙΟΤ ΚΟΤΑΔΡΑΤΟΤ

Εἰς τοὺς ἀναιρεθέντας ὑπὸ τοῦ τῶν Ῥωμαίων ὑπάτου Σύλα
Οἱ πρὸς Ῥωμαίους δεινὸν στήσαντες Ἄρηα
κεῖνται, ἁριστεύεις σύμβολα δεικνύμενοι·
οὐ γὰρ τις μετὰ νῶτα τυπεῖς θάνειν, ἀλλ' ἅμα πάντες
ᾤλοντο κρυφίῳ καὶ δολερῷ θανάτῳ.

313.—ΑΔΕΣΠΟΤΟΝ

Εἰς Τίμωνα τὸν μισάνθρωπον

Ἐνθάδ' ἀπορρήξας ψυχὴν βαρυδαίμονα κείμεν
τοῦνομα δ' οὐ πεύσεσθε, κακοὶ δὲ κακῶς ἀπολοισθε.

BOOK VII. 309-313

309.—ANONYMOUS

I, DIONYSIUS, lie here, sixty years old. I am of Tarsus; I never married and I wish my father never had.

310.—ANONYMOUS

My murderer buried me, hiding his crime: since he gives me a tomb, may he meet with the same kindness as he shewed me.

311.—AGATHIAS SCHOLASTICUS

On Lot's Wife

THIS tomb has no corpse inside it, this corpse has no tomb outside it, but it is its own corpse and tomb.

312.—ASINIUS QUADRATUS

On those slain by Sulla

THEY who took up arms against the Romans lie exhibiting the tokens of their valour. Not one died wounded in the back, but all alike perished by a secret treacherous death.

313.—ANONYMOUS

On Timon the Misanthrope

HERE I lie, having broken away from my luckless soul. My name ye shall not learn, and may ye come, bad men, to a bad end.

GREEK ANTHOLOGY

314.—ΠΤΟΛΕΜΑΙΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

Μὴ πόθεν εἰμὶ μάθης, μηδ' οὔνομα· πλὴν ὅτε
 θνήσκουσιν
 τοὺς παρ' ἐμὴν στήλην ἐρχομένους ἐβελω.

315.—ΖΗΝΟΔΟΤΟΥ, οἱ δὲ ΡΙΑΝΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

Τριχεῖαν κατ' ἐμεῦ, ψαφαρὴ κόρυ, ῥάμνον ἐλίσσοις
 πάντοθεν, ἢ σκολεῖς ἀγρία κῶλα βαιον,
 ὡς ἐπ' ἐμοὶ μηδ' ὄρνις ἐν εἵαρι κοῦφον ἐρείδοι
 ἴχνος, ἐρημάζω δ' ἥσυχχα κεκλιμένος.
 ἢ γὰρ ὁ μισάνθρωπος, ὁ μηδ' ἀστοῖσι φιληθεὶς
 Τίμων οὐδ' Ἀἰδῶ γνήσιός εἰμι νέκυς.

316.—ΛΕΩΝΙΔΑ ἢ ΑΝΤΙΠΑΤΡΟΥ

Εἰς τὸν αὐτὸν ὁμοίως

Τὴν ἐπ' ἐμεῦ στήλην παραμείβεο, μήτε με χαίρειν
 εἰπων, μήθ' ὅστις, μὴ τίνος ἐξετάσας·
 ἢ μὴ τὴν ἀνύεις τελέσαις ὁδόν· ἦν δὲ παρέλθης
 συγῇ, μηδ' οὕτως ἦν ἀνύεις τελέσαις.

317.—ΚΑΛΛΙΜΑΧΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

- α. Τίμων (οὐ γὰρ ἔτ' ἐσσι), τί τοι, σκότος ἢ φῶς,
 ἐχθρόν;
- β. Τὸ σκότος· ὑμέων γὰρ πλείονες εἰν' Αἰδῶ.

BOOK VII. 314-317

(314—320 are on the Same)

314.—PTOLEMAEUS

LEARN not whence I am nor my name; know only that I wish those who pass my monument to die.

315.—ZENODOTUS on RHIANUS

Dry earth, grow a prickly thorn to twine all round me, or the wild branches of a twisting bramble, that not even a bird in spring may rest its light foot on me, but that I may repose in peace and solitude. For I, the misanthrope, Timon, who was not even beloved by my countrymen, am no genuine dead man even in Hades.¹

316.—LEONIDAS on ANTIPATER

Pass by my monument, neither greeting me, nor asking who I am and whose son. Otherwise mayst thou never reach the end of the journey thou art on, and if thou passest by in silence, not even then mayst thou reach the journey's end.

317.—CALLIMACHUS

"TIMON—for thou art no more—which is most hateful to thee, darkness or light?" "Darkness, there are more of you in Hades."

¹ I cannot be regarded as a real citizen of Hades, being the enemy of my fellow ghosts.

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318.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

Μὴ χαίρειν εἶπτε με, κακὸν κέαρ, ἢλλὰ παρέλθε
ἶσον ἔμοι χαίρειν ἔσθ' τὸ μὴ σέ πελῆν.

319.—ΑΔΗΛΟΝ

Εἰς τὸν αὐτὸν Τίμωνα

Καὶ νέκυς ὦν Τίμων ἄγριος· σὺ δέ γ', ὦ πυλασρὲ
Πλουτωνος, ταρβει, Κέρβερε, μὴ σε δάκῃ.

320.—ΗΓΗΣΙΠΠΟΤ

Εἰς τὸν αὐτὸν Τίμωνα μισέλληνα

Ὅξεϊαι πάντα περὶ τὸν τάφον εἰσὶν ἄκανθαι
καὶ σκολοπετ· βλάψεις τοὺς ποδας, ἣν προσίης·
Τίμων μισάνθρωπος ἐνοικέω· ἄλλὰ παρέλθε,
οἰμωζειν εἶπας πολλά, παρέλθε μόνον.

331.—ΑΔΕΣΠΟΤΟΝ

Γαῖα φίλῃ, τὸν πρέσβυν Ἀμύντιχον ἐνθεο κόλποις,
πολλῶν μνησαμένη τῶν ἐπὶ σοὶ καμάτων.
καὶ γὰρ ἀειπέταλόν σοι ἐναστήριζεν ἐλαίην
πολλάκι, καὶ Βρομίου κλήμασιν ἠγλαίισεν,
καὶ Διοῦς ἐπλησε, καὶ ὕδατος αὐλακας ἔλκων
θῆκε μὲν εὐλάχανον, θῆκε δ' ὀπωροφορον.
ἀνθ' ὧν σὺ πρηνεὶα κατὰ προτάφον πολιοῖο
κεῖσο, καὶ εἰαρινὰς ἀνθοκόμει βοτάνας.

322.—ΑΔΕΣΠΟΤΟΝ

Κνωσίου Ἰδομενῆος δρᾶ τάφον· αὐτὰρ ἐγὼ τοι
πλησίον ἰδρυμαι Μιηριόνης ὁ Μόλου.

BOOK VII. 318-322

318.—BY THE SAME(?)

Wish me not well, thou evil-hearted, but pass on.
It is the same as if it were well with me if I get rid
of thy company

319.—ANONYMOUS

TIMON is savage even now he is dead! Cerberus
door-keeper of Pluto, take care he doesn't bite
you.

320.—HEGESIPPUS

ALL around the tomb are sharp thorns and stakes,
you will hurt your feet if you go near. I, I mon the
misanthrope, dwell in it. But pass on—wish me all
evil if you like, only pass on.

321.—ANONYMOUS

DEAR Earth, receive old Amyntichus in thy bosom,
mindful of all his toil for thee. Many an evergreen
olive he planted in thee and with the vines of
Bacchus he decked thee, he caused thee to abound
in corn, and golding the water in channels he made
thee rich in pot-herbs and fruit. Therefore be gentle
on his grey temples and clothe thee with many
flowers in spring.

322.—ANONYMOUS

Look on the tomb of Cnossian Idomeneus, and I,
Meriones the son of Molos, have mine hard by.

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323.—ΑΔΕΣΠΟΤΟΝ

Εἰς δὺ ἀδελφειοὺς ἐπέχει τάφος· ἐν γὰρ ἐπέσχον
ἡμαρ καὶ γενεῆς οἱ δύο καὶ θανάτου.

324.—ΑΔΕΣΠΟΤΟΝ

"Αδ' ἐγὼ ἡ περίβωτος ὑπὸ πλακὶ τῇδε τέθαμμαι,
μόνον ἐνὶ ζωνῶν ἀνέρι λυσαμένα.

325.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὸν Σαρδανίπαλλον

Τόσσ' ἔχω ὅσσ' ἔφαγον καὶ ἔπιον, καὶ μετ' ἐρώτων
τέρπν' ἔδην· τὰ δὲ πολλὰ καὶ δλβια πάντα
λέλειπται.

326. —ΚΡΑΤΗΤΟΣ ΘΗΒΑΙΟΥ

Ταῦτ' ἔχω ὅσσ' ἔμαθον καὶ ἐφρόντισα, καὶ μετὰ
Μουσῶν
σέμν' ἔδην· τὰ δὲ πολλὰ καὶ δλβια τύφος ἔμαρψεν.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 19.

327 —ΑΔΕΣΠΟΤΟΝ

Εἰς Κόσσανδρον τὸν ὠραῖον ἐν Λαρίσση κείμενον

Μὴ σύγε θνητὸς εἶναι ὡς ἀθάνατός τι λογίζου·
οὐδὲν γὰρ βίτου πιστὸν ἐφημεριοῖς,
εἰ καὶ τόνδε Κόσσανδρον ἔχει σορὸς ἤδε θανοντα,
ἄνθρωπον φύσεως ἄξιον ἀθανάτου.

BOOK VII. 323-327

323.—ANONYMOUS

ONE tomb holds two brothers, for both were born
and died on the same day.

324.—ANONYMOUS

BENEATH this stone I lie, the celebrated woman
who loused my zone to one man alone.

325.—ANONYMOUS

On Sardanapallus

I HAVE all I ate and drunk and the delightful
things I learnt with the Loves, but all my many and
rich possessions I left behind.

326.—CRATES OF THEBES

I HAVE all I got by study and by thought and the
grave-things I learnt with the Muses, but all my
many and rich possessions Vanity seized on

327.—ANONYMOUS

On Camillus the beautiful, buried at Larissa

Do not thou, being mortal, reckon on anything as
if thou wert immortal, for nothing in life is certain
for men, the children of a day. See how this sarco-
phagus holds Casandros dead, a man worthy of an
immortal nature.

GREEK ANTHOLOGY

328.—ΑΔΕΣΠΟΤΟΝ

Τίς λίθος αὖκ' ἐδάκρυνσε, σέθεν φθιμένοιο, Κάσανδρε;
 τις πέτρος, ὃς τῆς σῆς λήσεται ὑγλαΐης,
 ἀλλὰ σε νηλεΐης καὶ βασκανος ὤλεσε δαιμων
 ἡλικίην ὀλίγην εἰκοσιν ἔξ ἑτέων,
 ὃς χιρὴν ἔλοχον θῆκεν, μογερούς τε τοκῆας
 γηραλέους, στυγερὰ πένθει τειρομένους.

329.—ΑΛΛΟ

Μυρτάδα τὴν ἱεραῖς με Διωνύσου παρὰ ληνοῖς
 ἄφθονον ἀκρήτου σπασσαμένην κύλικα,
 οὐ κεῖθι φθιμένην βαιὴ κόμισ'· ἀλλὰ πίθος μοι,
 σύμβολον εὐφροσύνης, τερπνὸς ἐπεσσι τάφος.

330.—ΑΛΛΟ

Ἐν τῇ Δορυλαίᾳ

Τὴν σορὸν, ἣν ἐσορᾶς, ζῶν Μύξιμος αὐτὸς ἐαυτῷ
 θῆκεν, ὅπως ναιῇ παυσάμενος βιύτου·
 σὺν τε, γυναικὶ Καληποδῇ τεύξεν τοδὲ σῆμα,
 ὥς ἵνα τὴν στοργὴν κτὴν φθιμένοισιν ἔχοι.

331.—ΑΛΛΟ

Εἰς Πρακὰ ἐν Φρυγίᾳ

Ἐύμβον ἐμοὶ τοῦτον γαμέτης δωρήσατο Φρούρης,
 ἄξιον ἡμετέρης εὐσεβίης στέφανον·
 λειπῶ δ' ἐν θαυμοις γαμέτου χορον εὐκλέα παίδων,
 πιστὸν ἐμοῦ βιοτοῦ μάρτυρα σωφροσύνης
 μονόγαμος θυήσκω, δέκα δ' ἐν ζωοῖσιν ἔτι ζῶ,
 νιμφικὸν εὐτεκνίης καρπὸν ἀειραμένη.

BOOK VII. 328-331

328.—ANONYMOUS

On the Same

WHAT stone did not shed tears at thy death, Casandros, what rock shall forget thy beauty? But the merciless and envious demon slew thee aged only six and twenty, widowing thy wife and thy afflicted old parents, worn by hateful mourning.

329.—ANONYMOUS

I AM Myrtas who quaffed many a generous cup of unwatered wine beside the holy vats of Dionysus, and no light layer of earth covers me, but a wine-jar, the token of my merrymaking, rests on me, a pleasant tomb.

330.—ANONYMOUS

In Dorylaeum

THE sarcophagus that you see was set here by Maximus during his life for himself to inhabit after his death. He made this monument too for his wife Calepodia, that thus among the dead too he might have her love.

331.—ANONYMOUS

At Oraca in Phrygia

THIS tomb was given me by my husband Phroures, a reward worthy of my piety. In my husband's house I leave a fair-famed company of children, to bear faithful testimony to my virtue. I die the wife of one husband, and still live in ten living beings, having enjoyed the fruit of prolific wedlock.

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332.—ΑΛΛΟ

Εἰς Ἀκρονίαν

Αἰνόμερον Βάκχῃ με κατέκτανε θηροτρόφον πρὶν,
οὐ κρίσει ἐν σταδίοις, γυμνασίαις δὲ κλυταῖς.

333.—ΑΛΛΟ

Εἰς Ἀδριανοῦς ἐν Φρυγίᾳ

Μηδὲ καταχθονίοις μετὰ δαίμοσιν ἄμμορος εἶης
ἡμετερον δώρων, ὧν σ' ἐπέοικε τυχεῖν,
ἄμμία, οὐνεκα Νικομαχος θυγατὴρ τε Διώνῃ
τύμβον καὶ στήλην σὴν ἐθέμεσθα χάριν.

334.—ΑΛΛΟ

Εὐρέθῃ ἐν Κυζίκῳ

Νηλεὺς ὦ δαῖμον, τί δέ μοι καὶ φέγγος ἔδειξας
εἰς ὀλίγων ἐτέων μέτρα μινυνθάδια,
ἥ ἵνα λυπήσῃς δι' ἐμὴν βιώτοιο τελευταίην
μητέρα δειλαίην δάκρυσι καὶ στοναχαῖς.
ἥ μ' ἔτεχ', ἥ μ' ἀτίτηλε, καὶ ἥ πολὺ μείζονα πατρός 8
φροντίδα παιδείης ἤνυσαν ἡμετέρης;
δε μὲν γὰρ τυτθὸν τε καὶ ὀρφανὸν ἐν μεγάροισι
κάλλιπεν· ἥ δ' ἐπ' ἐμοὶ πάντας ἔτλη καμάτους.
ἥ μὲν ἐμοὶ φίλον ἦεν ἐφ' ἄγνων ἡγεμονήων
ἐμπροπεμεν μύθοις ἀμφὶ δικασπολίας· 10
ἀλλὰ μοι οὐ γενέων ὑπεδεξατο κούριμον ἄνθας
ἡλικίης ἐρατῆς, οὐ γάμον, οὐ θαῖδας·

BOOK VII. 332-334

332.—ANONYMOUS

At Aemona

I HAD an unhappy end, for I was a rearer of animals and Bacche saw me, not in a race on the course, but during the training for which I was renowned.¹

333.—ANONYMOUS

At Hadriana in Phrygia

MORTAL, not even there with the infernal deities shouldst thou be without a share of the gifts it meets we should give thee. I therefore have I, Nicomachus, and thy daughter Dione erected this tomb as a pillar for thy sake.

334.—ANONYMOUS

Found at Cyzicus

CRUEL fate, why didst thou show me the light for the brief measure of a few years? Was it to vex my unhappy mother with tears and lamentations owing to my death? She it was who bore me and reared me and took much more pains than my father in my education. For he left me an orphan in his house when I was but a tiny child, but she toiled all she could for my sake. My desire was to distinguish myself in speaking in the courts before our righteous magistrates, but it did not fall to aer to we come the first down on my chin, herald of lovely prime, nor my marriage torches; she never sang the solemn bridal hymn for

¹ Bacche must have been a mare which somehow aided him while being trained.

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οὐχ ὑμέναιον ἄεισε περιπλυτόν, οὐ τέκος εἶδε,
 δύσποτμος, ἐκ γενεῆς λείψανον ἡμετέρης,
 τῆς πολυθρηνίτου· λυπεῖ δέ με καὶ τεθνεῶτα
 μητρὸς Πωλίττης πένθος ἀεζομενον,
 φρόντωνος γαστραῖς ἐπὶ φροντίσιν, ἥ τέκε παῖδα
 ὠκύμορον, κενεὸν χάσμα φίλης πατρίδος.

15

335.—ΑΛΛΟ

- α. Πῶλιντα, τλήθι πένθος, εὐνασον δάκρυ.
 πολλαὶ θανόντας εἶδον υἱεὺς μητέρας.
 β. Ἄλλ' οὐ τοιοῦτους τὸν τρόπον καὶ τὸν βίον,
 οὐ μητέρων σέβοντας ἡδίστην θέαν.
 α. Τί περισσὰ θρηνεῖς, τί δὲ μάτην οδυρεαί;
 εἰς κοινὸν Ἄδην πάντες ἄξουσιν βροτοί.

5

336.—ΑΛΛΟ

Γήραϊ καὶ πενίῃ τετρυμένος, οὐδ' ὀρέγοντας
 αὐδαμος ἀνθρώπου δυστυχίης ἔρανον,
 τοῖς τρομεροῖς κῶλοισιν ὑπὲρλυθον ἡρέμα τύμβον,
 εὐρῶν οἰζυροῦ τέρμα μόλις βιότον.
 ἡλλοίχθη δ' ἐπ' ἐμοὶ πεκύων νόμος· οὐ γὰρ
 ἐθνησκον
 πρῶτον, ἔπειτ' ἐτάφην· ἀλλὰ ταφεῖς ἔθανον.

6

337.—ΑΔΗΛΟΝ

Μή με θεῶς, κύδιστε, παρέρχεο τύμβον, ὀδῖτα,
 σοῖσιν ἀκοιμήτοις ποσσὶ, κελευθοπόρῃ
 δερκόμενος δ' ἔρπεινε, τίς ἢ πύθεν; Ἀρμονίαν γὰρ
 γινώσκει, ἥς γενεὴ λαμπεταί ἐν Μεγάροις·

BOOK VII. 334-337

me, nor looked, poor woman, upon a child of mine who would keep the memory of our lamented race alive. Yea, even in death it grieves me sore, the ever-growing sorrow of my mother Politta as she mourns and thinks of her Fronto, she who bore him short-lived, an empty delight of our dear country

335.—ANONYMOUS

A "POLITTA, support thy grief and still thy tears, many mothers have seen their sons dead" *B* "But not such as he was in character and life, not so reverencing their mother's dearest face." *A* "Why mourn in vain, why this idle lamentation? All men shall come to Hades."

336.—ANONYMOUS

WORN by age and poverty, no one stretching out his hand to relieve my misery, on my tottering legs I went slowly to my grave, scarce able to reach the end of my wretched life. In my case the law of death was reversed, for I did not die first to be then buried, but I died after my burial.

337.—ANONYMOUS

Do not, most noble wayfarer, pass by the tomb hurrying on thy way with tireless feet, but look on it, and ask "Who art thou, and whence?" So shalt thou know Harmonia whose family is illustrious in Megara. For in her one could observe

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πάντα γάρ, δσσα βροτοῖσι φέρει κλέος, ἦεν ιδέσθαι, 5
 εὐγενίην ἐρατὴν, ἤθεα, σωφροσύνην.
 τοίης τυμβὸν ἄθρησον· ἐς οὐρανίας γὰρ ἀταρπυγὰς
 ψυχὴ παπταίνει σῶμ' ἀποδυσαμένη.

338.—ΑΔΗΛΟΝ

Ἄδε τοι, Ἀρχίου υἱὲ Περικλῆες, ἡ λιθίνα ἔγω
 ἔστακα στῦλα, μῦθμα κυναγεσίης·
 πάντα δέ τοι περὶ σῶμα τετεύχεται, ἵπποι, ἄκοντες,
 αἱ κύνες, αἱ στάλικες, δίκτυ' ὑπὲρ σταλίκων,
 αἰαῖ, λαίνα πάντα· περιτροχάουσι δὲ θῆρες· 5
 αὐτὸς δ' εἰκοσέτας νήγρετον ὕπνου ἄχεις.

339.—ΑΔΗΛΟΝ

Οὐδὲν ἁμαρτήσας γενόμεν παρὰ τῶν με τεκόντων
 γεννηθεὶς δ' ὁ τάλας ἔρχομαι εἰς Αἴδην.
 ὦ μῆξι γονέων θανατηφόρος· ὦ μοι ἀνάγκης,
 ἥ με προσπελίσσει τῷ στυγερῷ θανάτῳ.
 οὐδεν ἔων γενόμεν· πάλιν ἔσσομαι, ὥς πάρος, 5
 οὐδεν·
 οὐδὲν καὶ μηδὲν τῶν μερόπων τὸ γένος·
 λοιπὸν μοι τὸ κύπελλον ἀποστιβώσῃς, ἑταῖρε,
 καὶ λύπης τόδ' ὄνην τὸν Βρόμιον παρεχε.

340.—ΑΔΗΛΟΝ

Εὐρίθη ἐν Θεσσαλονίκῃ

Νικόπολιν Μαράθωνις ἐθήκατο τῇδ' ἐνὶ πέτρῃ,
 ὁμβρήσας δακρυοῖς λάρνακα μαρμαρέην.
 ἄλλ' οὐδεν πλὺτον ἔσχε· τί γὰρ πλὺτον ἀνέρι κήδευσ
 μουνφ' ὑπὲρ γαίης, οἰχομένης ἄλοχου;

A. Esdaile, *Lat. Juv. et al.*, p. 79.

BOOK VII. 337-340

all things which bring fame to men, a loveable nobility, a gentle character and virtue. Such was she whose tomb you look on; her soul putting off the body strives to gain the paths of heaven.

338.—ANONYMOUS

Here stand I, O Pericles, son of Archias, the stone stele, a record of thy chase. All are carved about thy monument, thy horses, darts, dogs, stakes and the nets on them. Alas! they are all of stone, the wild creatures run about free, but thou aged only twenty sleepest the sleep from which there is no awakening.

339.—ANONYMOUS

(Not Sepulchral)

It was not for any sin of mine that I was born of my parents. I was born, poor wretch, and I journey towards Hades. Oh death-dealing union of my parents! Oh for the necessity which will lead me to dismal death! From nothing I was born, and again I shall be nothing as at first. Nothing, nothing is the race of mortals. Therefore make the cup bright, my friend, and give me wine the consoler of sorrow

340.—ANONYMOUS

Found in Thessalonica

MARATHRON laid Nicopolis in this sarcophagus, bedewing the marble chest with tears. But it profited him naught. What is left but sorrow for a man alone in the world, his wife gone?

341.—ΠΡΟΚΛΑΟΥ

Πρόκλος ἐγὼ Λύκιος γενόμεν γένος, δὴ Συριανὸς
 ἐνθαδ' ἀμοιβὸν εἴς θρέψε διδασκαλίας.
 ξυνος δ' ἀμφοτέρων ὕδα σώματα δεξάτο τύμβος,
 αἶθε δὲ καὶ ψυχῆς χώρος εἴς λελυχοι.

342.—ΑΔΗΛΟΝ

Κάτθανον, ἀλλὰ μένω σὺ μανεῖς δέ τε καὶ σύ τω'
 ἄλλον
 πάντας ὁμῶς θνητοὺς εἰς Ἄϊδος δέχεται.

W. H. D. Rieu, *An Echo of Greek Song*, p. 41.

343.—ΑΔΗΛΟΝ

Πατέριον λυγύμυθον, ἐπήρατον, ἔλλαχε τύμβος,
 Μελτιάδου φίλον υἱά καὶ Ἀττικῆς βαρυτλήτου,
 Κεκροπίης βλάστημα, κλυτὸν γένος Διακιδάων,
 ἔμπλεον Αὔσονιων θεσμῶν σοφίης τ' ἀναπάσης,
 τῶν πισύρων ἀρετῶν ἀμαρύνματα πάντα φέροντα· 5
 ἦϊθεον χαρίεντα, τὸν ἤρπασε μόρσιμος αἶσα,
 οἶά τε ἀγλαόμορφον ἀπὸ χθονος ἔρνος ἀήτης,
 εἰκοσικαιτέτρατον βιότου λυκάβαντα περῶντα·
 λείψε φίλοις δὲ τοκεῦσι γόον καὶ πένθος ἄλαστον.

344A.—ΣΙΜΩΝΙΔΟΥ

Θηρῶν μὲν κάρτιστος ἐγώ, θνατῶν δ' ὅν ἐγὼ νῦν
 φρουρῶ, τῷδε τάφῳ λατύνω ἐμβεβαῶς.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 6.

344B.—ΚΑΛΛΙΜΑΧΟΥ

Ἄλλ' εἰ μὴ θυμὸν γε Λέων ἐμὸν οὐνομα τ' εἶχεν,
 οὐκ ἂν ἐγὼ τύμβῳ τῷδ' ἐπεθηκα ποδας.

BOOK VII. 34X-344B

341.—PROCLUS

I AM Proclus of Lycia, whom Syrianus educated here to be his successor in the school. This our common tomb received the bodies of both, and would that one place might receive our spirits too.

342.—ANONYMOUS

I AM dead, but await thee, and thou too shalt await another. One Hades receives all mortals alike.

343.—ANONYMOUS

THE tomb possesses Paterius, sweet-spoken and loveable, the dear son of Miltiades and sorrowing Atticia, a child of Athens of the noble race of the Aeacidae, full of knowledge of Roman law and of all wisdom, endowed with the brilliance of all the four virtues, a young man of charm, whom Fate carried off, even as the whirlwind uproots a beautiful sapling. He was in his twenty-fourth year and left to his dear parents undying lament and mourning.

344A.—SIMONIDES

I AM the most valiant of beasts, and most valiant of men is he whom I guard standing on this stone tomb.¹

344B.—CALLIMACHUS

Never, unless Leo had had my courage and strength would I have set foot on this tomb.²

¹ Probably on the tomb of Leonidas, on which stood a lion, alluding to his name.

² On the tomb of one Leo, on which stood a lion. 185

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345.—ΑΔΕΣΠΟΤΟΝ

Ἐγὼ Φιλαινὸς ἢ πῖβωτος ἀνθρώποις
 ἐνταῦθα γῆρα τῷ μακρῷ πεκοίμηναι.
 μή μ', ὡ μῦταιε ναῦτα, τὴν ἄκραν κίμπτων,
 χλαῖν τε ποιεῦ καὶ γέλωτα καὶ λίσσθην,
 οὐ γὰρ, μὰ τὸν Ζῆν' οὐδὲ τοὺς κάτω Κούρους,
 οὐκ ἦν ἐς ἄνδρας μάχλος οὐδὲ δημώδης·
 Πολυκρύτης δὲ τὴν γονὴν Ἀθηναῖος,
 λόγων τε παιπάλημα καὶ κακὴ γλῶσσα,
 ἔγραψεν οἱ ἔγραψ'. ἐγὼ γὰρ οὐκ οἶδα.

5

346.—ΑΔΕΣΠΟΤΟΝ

Τοῦτό ται ἡμετέρης μνημήιον, ἐσθλὲ Σαβῖνα,
 ἢ λίθος ἢ μικρὴ, τῆς μεγάλης φιλίας.
 αἰεὶ ζητήσω σε· σὺ δ', εἰ θέμις, ἐν φθιμένοισι
 τοῦ Δήθης ἐπ' ἔμοι μή τι πύξς ὕδατος.
 Goldwin Smith, in *The Greek Anthology* (Bohn), xliv.

347.—ΑΔΕΣΠΟΤΟΝ

Οὔτος Ἀδειμάντου κείνου τάφος, οὐ διὰ βουλὰς
 Ἑλλάς λευθερίης ἀμφέθετο στέφανον.
 A. Kallias, *Lux Sapphicæ*, p. 80.

348.—ΣΙΜΩΝΙΔΟΥ

Πολλὰ πινὼν καὶ πολλὰ φαγών, καὶ πολλὰ κάκ'
 εἰπὼν
 ἀνθρώπους, κεῖμαι Τιμοκρέων Ῥόδιος.

W. Peter, in his *Specimens*, p. 53; W. H. D. Rouse, *An Echo of Greek Song*, p. 72.

BOOK VII. 345-348

345.—ANONYMOUS

I PHILARNIA, celebrated among men, have been laid to rest here, by extreme old age. Thou silly satyr, as thou roundest the capo, make no sport and mockery of me; insult me not. For by Zeus I swear and the Infernal Lords I was not lascivious with men or a public woman; but Pe.yerates the Athenian, a coxener in speech and an evil tongue, wrote whatever he wrote; for I know not what it was.¹

346.—ANONYMOUS

In Corinth

THIS little stone, good Salmas, is a memorial of our great friendship. I shall ever miss thee, and if so it may be, when with the dead thou drinkest of Lethe, drink not thou forgetfulness of me.

347.—ANONYMOUS

THIS is the tomb of that Ademantus through whose counsel Greece put on the crown of freedom.²

348.—SIMONIDES

HENE I lie, Timocreon of Rhodes, after drinking much and eating much and speaking much ill of men.

¹ A certain obscene book was attributed to Philarnia.

² The Corinthian admiral at the battle of Salamis.

GREEK ANTHOLOGY

349.—ΑΔΗΛΟΝ

Βαῖά φαγὼν καὶ βαῖά πιὼν καὶ πολλὰ νοσήσας,
ὄψ' ἔμεν, ἀλλ' ἔθανον. ἔρρετε πάντες ὁμοῦ.

350.—ΑΔΗΛΟΝ

Ναυτίλα, μὴ πεύθου τίος ἐνθάδε τύμβος ὃδ' εἰμί,
ἰλλ' αὐτὸς πόντου τύγχανε χρηστοτέρου.

351.—ΔΙΟΣΚΟΥΡΙΔΟΥ

Οὐ μὰ τῦδε φθιμένων σέβας ὄρκιον, αἶδε Λυκάμβω,
αἰ λάχομεν στρυγερὴν κληδονα, θυγατέρες,
οὔτε τι παρθενίην ἥσχύναμεν, οὔτε τοκῆας,
οὔτε Πάρον νήσων αἰπυτάτην ἱερῶν.
ἀλλὰ καθ' ἡμετέρας γενεῆς ῥιγῆλον δνειδος 6
φήμην τε στρυγερὴν ἔβλυσεν Ἀρχίλοχος.
Ἀρχίλοχον, μὰ θεοὺς καὶ δαίμονας, οὔτ' ἐν ἀγυιαῖς
εἶδομεν, οὔθ' Ἥρης ἐν μεγάλῳ τεμένει.
εἰ δ' ἤμεν μάχλοι καὶ ἀτάσθαλοι, οὐκ ἂν ἐκεῖνος 10
ἤθελεν ἐξ ἡμέων γνήσια τέκνα τεκεῖν.

352.—ΑΔΕΣΠΟΤΟΝ, Οἱ δὲ ΜΕΛΕΑΓΡΟΤ

Δεξιτερὴν Ἀἰδαο θεοῦ χέρα καὶ τὰ κελαινὰ
ὀμνυμὴν ἀρρήτου δέμνια Περσεφόνης,
παρθένου ὡς ἔτυμον καὶ ὑπὸ χθονί· πολλὰ δ' ὁ
πικρὸς
αἰσχρὰ καθ' ἡμετέρας ἔβλυσε παρθενίης

¹ i.e. this our tomb.

² Archilochus had accused them of disgraceful conduct in these public places.

BOOK VII 349-352

349.—ANONYMOUS

After eating little and drinking little and suffering much sickness I lasted long, but at length I did die.
A curse on you all!

350.—ANONYMOUS

Ask not, sea-farer, whose tomb I am, but thyself
chance upon a kinder sea.

351.—DIOSCORIDES

Not, by this,¹ the solemn oath of the dead, did we daughters of Lycambes, who have gotten such an evil name, ever disgrace our maidenhead or our parents or Paros, queen of the holy islands, but Archilochus poured on our family a flood of horrible reproach and evil report. By the gods and demons we swear that we never set eyes on Archilochus, either in the streets or in Hera's great precinct.² If we had been wanton and wicked, he would never have wished lawful children born to him by us.³

352

ANONYMOUS, BY SOME ATTRIBUTED TO MELEAGER

We swear by the right hand of Hades and the dark couch of Persephone whom none may name,⁴ that we are truly virgins even here under ground; but bitter Archilochus poured floods of abuse on

¹ Archilochus is only said to have married one of them.

² i.e. whose mystic name it was not allowed to utter.

GREEK ANTHOLOGY

Ἀρχιλοχος· ἐπέων δὲ καλὴν φάτις οὐκ ἐπὶ καλὰ
ἔργα, γυναικεῖον δ' ἔτραπεν εἰς πόλεμον.
Πιερίδες, τί κόρησιν ἔφ' ὕβριστηρας ἰάμβους
ἐτράπετ', οὐχ ὅσιφ' φωτὶ χαρίζομεναι;

353.—ΑΝΤΙΠΑΤΡΟΣ ΣΙΔΩΝΙΟΣ

Τῆς πολιῆς τόδε σῆμα Μαρωνίδος, ἥτις ἐπὶ τύμβῳ
γλυπτὴν ἐκ πέτρης αὐτὸς ὄριξ κύλικα.
ἡ δὲ φιλόκρητος καὶ ἰσιέταλος οὐκ ἐπὶ τέκνοις
μυρεται, οὐ τεκέων ἄκτανφ πατέρι
ἐν δὲ τύδ' αἰεῖται καὶ ὑπ' ἡριων, ὅττι τὸ Βάκχου
ἄρμενον οὐ βάκχου πλήρες ἔπεστι τίφφ.

354.—ΓΑΙΤΟΤΑΙΚΟΣ

Παίδων Μηδείης οὗτος τίφος, οὗς ὁ πυρίπνοος
ζᾶλος τῶν Γλαύκης θυμ' ἐποίησε γάμων,
οἷς αἰεὶ πεμπει μειλύγματα Σισυφίς αἶα,
μητρὸς ἀμελικτον θυμὸν ἱλασκομένα.

355.—ΔΑΜΑΓΗΤΟΣ

Τὴν ἱλαρὰν φωνὴν καὶ τίμιον, ὃ παριόντες,
τῷ χρηστῷ "χαίρειν" εἶπατε Πραξιτέλει
ἦν δ' ὦνὴρ Μουσέων ἱκανὴ μερίς, ἦδε παρ' Ὀλύμ-
πῳ κρήνη. ὃ χαίροις Ἄνδριε Πραξίτελες.

356.—ΛΑΔΗΔΩΝ

Εἴς τινα ὑπὸ ληστοῦ ἀναιρεθέντα καὶ ὑπ' αὐτοῦ κύλιν
θαπτόμενον

Ζωὴν συλήσας, δωρῇ τάφον· ἀλλ' ἡ με κρύπτεις,
οὐ θάπτεις. τοῖον καὶ οὗτος ὄναιο τάφον.

BOOK VII. 352-356

our maidenhood, directing to no noble end but to war with women the noble language of his verse. Ye Muses, why to do favour to an inopportune man, did ye turn upon girls those scandalous iambs?

353.—ANTIPATER OF SIDON

THIS is the monument of grey-haired Maronis, on whose tomb you see a wine cup carved in stone. She the wine-sipper and chatterer, is not sorry for her children or her children's destitute father, but one thing she laments even in her grave, that the device of the wine-god on the tomb is not full of wine.

354.—GAETULICUS

THIS is the tomb of Medea's children, whom her burning jealousy made the victims of Glauce's wedding. To them the Corinthian land ever sends peace-offerings, propitiating their mother's implacable soul.

355.—DAMAGETUS

BID good Praxiteles "hail," ye passers by, that cheering and humouring word. He was well gifted by the Muses and a jolly after-dinner companion. Hail, Praxiteles of Andros!

356.—ANONYMOUS

On one who was killed by a robber and then buried by him

You robbed me of my life, and then you give me a tomb. But you hide me, you don't bury me. May you have the benefit of such a tomb yourself!

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357.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Κἄν με κατακρύπτῃς, ὥς οὐδενὸς ἀνδρὸς ὀρώντος,
ὄμμα Δικῆς καθορᾷ πάντα τὰ γινόμενα.

358.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Ἐκτανες, εἰτά μ' ἔθαπτες, ἀτύσθαλε, χερσὶν ἐκείναις
αἷς με διεχρήσω μὴ σε λάβοι Νέμεσις.

359.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Εἴ με νέκυν κατέθαπτες ἰδὼν οἰκτίρμονι θυμῷ,
εἶχες ἂν ἐκ μακάρων μασθὸν ἐπ' εὐσεβίῃ·
νῦν δ' ὅτε δὴ τύμβω με κατακρύπτεις ὁ φονεύσας,
τῶν αὐτῶν μετέχαις ὥσπερ ἐμοὶ παρέχεις.

360.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Χερσὶ κατακτείνας τύφον ἔκτισας, οὐχ ἵνα θύψῃς,
ἀλλ' ἵνα με κρύψῃς· ταῦτό δέ καὶ σὺ πάθοις.

361.—ΑΔΗΛΟΝ

Τίς πατήρ τόδε σῆμα· τὸ δ' ἔμπαλιν ἦν τὸ δίκαιον
ἦν δὲ δικαιοσύνης ὁ φθόνος ὀξύτερος.

362.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐνθάδε τὴν ἱερὴν κεφαλὴν σορὸς ἦδε κέκευθεν
Ἀετίου χρηστοῦ, ῥητορος ἐκπρεπέος.

BOOK VII. 357-362

(357-360 are anonymous variants on the same theme)

357

Though you hide me as if no one saw you, the
eye of Justice sees all that happens.

358

Wretch! you killed and then buried me with
those hands that slew me. May you not escape
Nemesis.

359

If you had found me dead and buried me out
of pity, the gods would have rewarded you for
your pity. But now that you who slew me hide
me in a tomb, may you meet with the same treatment
that I met with at your hands.

360

HAVING killed me with your hands you build me a
tomb, not to bury me, but to hide me. May you meet
with the same fate!

361.—ANONYMOUS

THE father erects this tomb to his son. The
reverse had been just, but Envy was quicker than
Justice.

362.—PHILIPPUS OF THESSALONICA

Here the sarcophagus holds the holy head of good
Actus, the distinguished orator. To the house of

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ἦλθεν δ' εἰς Ἀἴθρα δέμας, ψυχὴ δ' ἐν Ὀλύμπῳ
τέρπεθ' ἕμα Ζηνὶ καὶ ἄλλοισιν μακίρεσσι
οὔτε λόγος ποιεῖν οὔτε θεὸς δύναται.

363.—ADAMSITON

†Τετμενένης ὁδὸς τύμβος ἐν γλύπταις μετὰ ἄλλου
ἥρωος μεγάλου νεκρὸς κατὰ σῶμα καλυπτεῖ
ἱεροδοτὸν ψυχὴ δὲ κατ' οὐρανόν. ἤχι παρ' Ὀρφεύς,
ἤχι Πλάτων, ἱερὸν θεοδεγμονα θῶκον ἐφεῦραν.
Ἴππευς μὲν γὰρ ἔπαρ βασιλῆος ἄλκιμος οὗτος,
κυδῖμος, ἄρτιεπης, θεοείκελος· ἐν δ' ἄρα μύθοις
Σωκράτους μίμημα παρ' Ἀλκωνίοισιν ἐτυχθῆ-
ται· καλλιψὰς πατρῶιον αἶσιον ὄλβον,
ἑμογέρον τέθυκε, λιπὼν ἀπερῶσιον ἄλγος
εὐγενέσσι φίλοις καὶ ἄστει καὶ πολίταις.

364.--MAPKOT APTEHTAPIOT

Ἀκρίδι καὶ τέττυγι Μυρῶ τάδε θήκατο σῆμα,
λατὴν ἀμφοτέραις χερσὶ βαλοῦσα κόμην,
ἱμερα δακρυσασα πυρῆς ἐπὶ τοῖς γὰρ ᾠοῖδόν
ἄλγε, τὴν δ' ἐτέρην ἤρωασε Περσεφόνη.

385.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΥ, τοῦ καὶ ΔΙΟΔΩΡΟΥ

Ἄϊδη δὲ ταύτης καλαμῶδεος ὕδατι λίμνης
 κωπύειε πεύκῃ βαρύν, τέλει δὲ ὄδυνῃ,
 τῇ Κιόρου τὴν χεῖρα βατηριδος ἐμβαινόντι
 κλισμακος ἰκτεῖνας, δεξο, κελαινὴ Χάρον·
 πλάζει γὰρ τὸν παῖδα τὰ σενδαλα γυμνὰ δὲ θείναι
 ἰχθια δαιμαίνει ψαμμον ἐπ' ὄνυξιν.

BOOK VII. 362-365

Hades went his body, but his soul in Olympus rejoiced with Zeus and the other gods . . . , but neither eloquence nor Gai can make man immortal

363.—ANONYMOUS

This tomb of polished marble covers the body of the great hero Zenodotus, but his soul has found in heaven, where Orpheus and Plato are, a holy seat fit to receive a god. He was a valiant knight in the Emperor's service, famous, eloquent, god-like, in his speech he was a Latin copy of Socrates. Bequeathing to his children a handsome fortune, he died while still a vigorous old man, leaving infinite sorrow to his noble friends, city and citizens.

364.—MARCUS ARGENTARIUS

Mitro made this tomb for her grasshopper and cleada, sprinkling a little dust over them both and weeping regretfully over their pyre, for the songster was seized by Hades and the other by Persephone.

365

ZONAS OF SARDIS, ALSO CALLED DIODORUS

DARK Charon, who through the water of this reedy lake rowest the boat of the dead to Hades . . . reach out thy hand from the mounting-ladder to the son of Cinyras as he embarks, and receive him; for the boy cannot walk steadily in his sandals,¹ and he fears to set his bare feet on the sand of the beach.

¹ The meaning is that he died at an age when he had not yet begun to wear sandals, so these were his first pair.

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366.—ΑΝΤΙΣΤΙΟΤ

Ἄφ' οὗ προχῶαί σέ, Μενέστρατα, καὶ σέ, Μένανδρα,
λαΐλαψ Καρπαθίη, καὶ σέ πορὸς Σικελὸς
ᾤλεσεν ἐν πόντῳ, Διονύσιε· φεῦ πύσον ἄλγος
Ἑλλάδι· τοὺς πάντων κρέσσονας ἀθλοφύρων.

367.—ΑΝΤΙΠΑΤΡΟΤ

Αὔσονος Ἡγερίου με λέγειν νέκυν, ᾧ μετιόντι
νύμφην ὀφθαλμοῖς ἀμβλὺ κατέσχε νέφος,
ἥμασι δὲ πνοιὴν συναπέσβεσε μῦνον ἰδόντας
κούρην. φεῦ κείνης, Ἥλιε, θευμορίης·
ἔρροι δὴ κείνο φθονερὸν σέλας, εἴθ' Ἑμάναιος
ἥψέ μιν οὐκ ἐθέλων, εἴτ' Ἀΐδης ἐθέλων.

368.—ΕΡΤΚΙΟΤ

Ἀτθίς ἐγὼ· κείνη γὰρ ἐμὴ πόλις· ἐκ δέ μ' Ἀθηναίων
λοιγὸς Ἄρης Ἰταλῶν πρὶν ποτ' ἐληίσατο,
καὶ θέτο Ῥωμαίων πολέητιδα· νῦν δὲ θανούσης
ὅστέα νησαίη Κύζικος ἡμφίασε.
χαίροις ἡ θρέψασα, καὶ ἡ μετέπειτα λαχοῦσα
χθών με, καὶ ἡ κόλποις ὕστατα δεξαμένη.

369.—ΑΝΤΙΠΑΤΡΟΤ

Ἀντιπάτρου ῥητῆρος ἐγὼ τάφος· ἡλίκα δ' ἔπνευ
ἔργα, Πανελλήνων πείθεο μαρτυρίης.
καίται δ' ἀμφήριστος, Ἀθηνόθεν, εἴτ' ἀπὸ Νείλου
ἦν γένος· ἡπείρων δ' ἄξιος ἀμφοτέρων.
ᾧστεα καὶ δ' ἄλλως ἐνὸς αἵματος, ὥς λόγος Ἑλλήνων·
κληρῶ δ' ἡ μὲν αἰὲ Παλλάδος, ἡ δὲ Διός.

BOOK VII. 366-369

366.—ANTISTIUS

To thee, Menestratus, the mouth of the Aous was fatal; to thee, Menander, the tempest of the Carpathian Sea; and thou, Dionysius, didst perch at sea in the Sicilian Strait. Alas, what grief to Hellas the best of all her winners in the games gone

367.—ANTIPATER OF THESSALONICA

Say that I am the corpse of Italian Egrius whose eyes when he went to meet his bride were veiled by a dim cloud, which extinguished his life together with his eyesight, after he had but seen the girl. Alas, O Sun, that heaven allotted him a death fate. Cursed be that envious wedding lurch, whether unwiling Hymen lit or willing Hades.

368.—ERYCIUS

I am a woman of Athens, for that is my birthplace, but the destroying sword of the Italians long ago took me captive at Athens and made me a citizen of Rome, and now that I am dead island Cynens covers my bones. Hail ye three lands, thou which didst nourish me, thou to which my soul took me afterwards and thou that didst finally receive me in thy bosom.

369.—ANTIPATER OF THESSALONICA

I am the tomb of the orator Antipater. Ask all Greece to testify to his inspiration. He lies here, and men dispute whether his birth was from Athens or from Egypt, but he was worthy of both continents. For the matter of that, the lands are of one blood, as Greek legend says, but the one is ever allotted to Pallas and the other to Zeus.

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370.—ΔΙΟΔΩΡΟΤ

Βίεχ' καὶ Μοῦσῃσι μεμνηλότα, τὸν Διοπεΐθουε,
Κεκροπίδην ὑπ' ἐμοί, ξεῖνε, Μενανδρὸν ἔχει,
ἐν πυρὶ τὴν οὐλὴν δὲ ἔχει κόινον· εἰ δὲ Μένανδρον
δειξῆσαι, δίκας ἐν Διὶς ἢ μακίρων.

371.—ΚΡΙΝΑΓΟΡΟΤ

Γῇ μιν καὶ μήτηρ κικλήσκετο· γῇ μὲ καλινπτει
καὶ νεκύν. οὐ κείνης ἤδε χερσιστερῇ
ἔσσομαι ἐν ταύτῃ θύρῳ χρόνον· ἐκ δὲ μὲ μητρὸς
ἤρπασεν ἡελίου καίμα τὰ θερμώτατον.
κεῖμαι δ' ἐν ξεινῇ, ὑπο χερμαδί, μακρὰ γοηθείς,
Ἰναχος, εὐπειθείης Κριναγόρου θεραπεύων.

372.—ΛΟΛΑΙΟΤ ΒΑΣΣΟΤ

Γαῖα Ταραντίων, ἔχε μείλιχος ἀνέρος ἐσθλοῦ
τονδε νεκύν. ψεύσται δαίμονες ἀμεριῶν
ἦ γὰρ εὖν Θηβηθεν Ἀτύμνιος οὐκέτι προσσω
ἦνυσεν, ἀλλὰ τὴν βῶλον ὑπὸ κλισίῳ
ὀρφανικῶ δ' ἐπὶ παιδί λιπὼν βιον, εὖνιν ἔβηκεν
ὀφθαλμῶν. κείνῳ μὴ βαρὺς ἔσσο τυφός.

373.—ΘΑΛΛΟΤ ΜΙΑΗΣΙΟΤ

Δισσὰ φαίη. Μίλητε, τειγὲ βλαστήματα γαίης,
Ἴταλις ἀκυμόρους ἀμφεκάλυψε κόινον·
πένθεα δὲ στεφανῶν ἡλλαξας· λαίψανα δ', αἰαῖ,
ἔδρακες ἐν βαιῇ κάλπιδι κευθόμενα.
φεῦ, πύτρα τριτάλαινα· ποθεν πάλιν ἢ πότε τοίους
ἀστέρας αὐχῆσεις Ἑλλάδι λαμπομένους;

² *See* *supra* *ll.* 277-282 *supra* *ll.* 283-284, and *l.* 285 *supra*.

BOOK VII. 370-373

370.—DIODORUS

MENANDER of Athens, the son of Diopenthes, the friend of Bacchus and the Muses, rests beneath me, or at least the little dust he shed in the funeral fire. But if thou seekest Menander himself thou shalt find him in the alkale of Zeos or in the bands of the Blest.

371. CRINAGORAS

EARTH was my nurse and name,¹ and earth too covers me now I am dead. No worse is this earth than the other. In this I shall be for long but from my mother the violent heat of the sun snatched me away and in a strange earth I lie under a stone, much as the much bewept and the obedient servant of Crinagoras.

372.—LOLLIUS BASSUS

EARTH of Tarentum, keep gently this body of a good man. How false are the guardians divines of mortal men! Atymnius, coming from Thebes,² got no further, but settled under thy soil. He left an orphan son, whom his death deprived, as it were, of his eyes. Lie not heavy upon me stranger.

373.—THALLOS OF MILETUS

Two shining lights, Miletus, sprung from thee, doth the Italian earth cover, dead each ere his prime. Thou hast put on mourning instead of garlands, and thou seest, alas, their remains hidden in a little urn. Alack, howe'er unhappy country! Whence and when shalt thou have again two such stars to boast of, shedding their light on Greece?

¹ I take this literally. The name of the slave's mother was Crinagoras.
² A place in Italy not far from Tarentum.

374.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Δύσμορος ἐκρύβθην πόντῳ νέκυς, ὃν παρὰ κύμα
 ἔκλινσεν μητὴρ μυρία Λυσιδίκη,
 ψεύστην αὐγαίζουσα κενὸν τάφον· ἀλλὰ με δαίμων
 ἀπνουν αἰθυσίαις θῆκεν ὁμορρόθιον
 Πενταγορὴν· ἔσχον δὲ κατ' Αἰγαίην ἄλα πότμον, 6
 πρυμνοῦχους στέλλων ἐκ Βορέας κελούς.
 ἀλλ' οὐδ' ὥς ναύτην ἔλιπον δρόμον, ἀλλ' ὑπὸ νηὸς
 ἄλλην παρ' φθιμένους εἰσανεβην ἄκατον.

375.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Δώματα μοι σεισθέντα κατήριπεν· ἀλλ' ἐμὸς ἀπτῶς
 ἦν θάλαμος, τοίχων ὀρθὰ τιναξαμένων,
 οἷς ὑποφωλεύουσαν ὑπήλυθον αἱ κακομοῖροι
 ὠδίνες· σεισμῷ δ' ἄλλον ἐμίξα φόβον.
 μαῖα δέ μοι λοχίων αὐτῇ φύσις· ἀμφότεροι δὲ 6
 κοινὸν ὑπὲρ γαίης εἶδομεν ἥελιον.

376 —ΚΡΙΝΑΓΟΡΟΤ

Δείλαιοι, τί κεναῖσιν ἀλώμεθα θαρσύναντες
 ἐλπίσιν, ἀττηροῦ ληθόμενοι θανάτου;
 ἦν ὅδε καὶ μύθοισι καὶ ἡθεσι πάντα Σέλευκος
 ἄρτιος, ἀλλ' ἤβης βαλὼν ἐπαυρόμενος,
 ὑστασίῳ ἐν Ἰβήρῃσι, τόσων δίχα τηλοθι Λέσβου, 6
 κεῖται ὁμετρήτων ξείνος ἐπ' αἰγιαλῶν.

377.—ΕΡΤΚΙΟΤ

Εἰ καὶ ὑπο χθονὶ κεῖται, ὅπως ἔτι καὶ κατὰ πίσσαν
 τοῦ μαρογλωσσου χεῖατε Παρθενίου,

374.—MARCUS ARGENTARIUS

My ill-fated body was covered by the sea, and beside the waves my mother, Iysidice, wept for me much, gazing at my face and empty tomb, while my evil genius sent my lifeless corpse to be tossed with the sea-gulls on the deep. My name was Pythagoras and I met my fate on the Aegean, when taking in the stern cables because of the north-wind. Yet not even so did I end my voyage, but from my ship I embarked on another boat among the dead !

375.—ANTIPHILLUS OF BYZANTIUM

(*Not Sepulchral*)

My house collapsed with the earthquake, yet my chamber remained erect, as its walls stood the shock. There while I lay, as if hiding in a cave, the unhappy labour-pains overtook me, and another dread was mingled with that of the earthquake. Nature herself was the midwife, and the child and I both together saw the sun above the earth.

376.—CRINAGORAS

UNHAPPY man! why do we wander confiding in empty hopes, oblivious of painful death? Here was this Seleucus so perfect in speech and character, but after enjoying his prime but for a season, in Spain, at the end of the world so far from Lesbos, he lies a stranger on that uncharted coast.

377.—ERYCIUS

EVEN though he lies under earth, still pour pitch on foul-mouthed Parthenius, because he vomited on the

¹ *i. e.* Charon's.

GREEK ANTHOLOGY

οὐνεκα Πιερίδεσσιν ἐνήμεσε μυρία κείνα
 φλέγματα καὶ μυσαρῶν ἀπλυσίην ἐλέγων
 ἵλασε καὶ μανίης ἐπὶ δὴ τόσον, ὥστ' ἀγορεύσαι 5
 πηλον Ὀδυσσεΐην καὶ βύταν Ἰλιίδα.
 τοιγὰρ ὑπὸ ζοφίαισιν Ἑρινύσιν ἁμέσον ἦπται
 Κωκυτοῦ κλοιῷ λαιμὸν ἀπαγχομενος.

378.—ΛΙΠΟΛΛΩΝΙΔΟΥ

Ἔφθανεν Ἰλιόδωρος, ἐφέσπετο δ', οὐδ' ὅσον ὦρῃ
 ὕστεραν, ἀνδρὶ φίλῳ Διογένεια δῖμαρ.
 ἄμφω δ', ὡς ἄμ' ἕναιον, ὑπὸ πλακί τρυβεύονται,
 ξυνὸν ἀγαλλόμενοι καὶ τάφον ὡς θάλαμον
A. Balaile, Lat. Lucania, p. 81.

379.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

- α. Εἰπέ, Δικαιύρχεια, τί σοι τόσον εἰς αἶα χῶμα
 βέβληται, μέσσου γευόμενον πελάγονι;
 Κυκλώπων τῖδε χεῖρες ἐνιδρύσαντο θαλίσῃ
 τεύχεα· μέχρι πόσου, Γαῖα, βιαζομεθα,
 β. Κόσμον κηλὴν δέχομαι στόλον· εἴσιδε ἰώμην 6
 ἐγγυθεν, εἰ ταύτης μέτρον ἔχω λιμένα.

380.—ΚΡΙΝΑΓΟΡΟΥ

Εἰ καὶ τὸ σῆμα λυγδίνης ἀπὸ πλακῆς
 καὶ ξεστὸν ὀρθῇ λαοτέκτους σταθμῇ,
 οὐκ ἀνδρὸς ἐσθλοῦ, μὴ λιθῷ τεκμαίρεο,

Muses those floods of bile, and the 5th of his repulsive ecgies. So far gone was he in madness that he called the *Odyssey* mud and the *Iliad* a bramble. Therefore he is bound by the dark Furies in the middle of *Cocythus*, with a dog-collar that chokes him round his neck.¹

378.—APOLLONIDES

HELEODORUS went first, and in even less than an hour his wife, *Dogena*, followed her dear husband. Both, even as they dwelt together, are interred under one stone, happy to share one tomb, as erst to share one chamber.

379.—ANTIPHILUS OF BYZANTIUM

(*Not Sepulchral*)

A "Tell me, *Dicaearchia*,² why thou hast built thee so vast a mole in the sea, reaching out to the middle of the deep? They were Cyclopes' hands that planted such walls in the sea. How long, O Land, shalt thou do violence to us?" *B* "I can receive the navies of the world. Look at Rome hard by, is not my harbour as great as she?"

380.—CRINAGORAS

Though the monument be of Parian marble, and polished by the mason's straight rule, it is not a good man's. Do not, good sir, estimate the dead by the

¹ This *Parthenius*, who lived in the time of *Hadrian*, was known as the "scourge of Homer."

² *Palæon*. The sea is supposed to be addressing the town.

ὦ λῶσθε, τὸν θανόντα. κωφὸν ἢ λίθος,
τῇ καὶ ζοφωδῆς ἀμφιέννυται νέκυς.
κεῖται δὲ τῇδε τάλιγγηπελὲς ῥακος
Εὐνικίδαο, σήπεται δ' ὑπὸ σποδῶ.

8

381.—ΕΤΡΟΤΕΚΟΤ ΑΠΟ ΜΕΣΣΗΝΗΣ

Ἦ μια καὶ βιώτοιο καὶ Ἄιδος ἤγαγεν εἰσω
ναῦς Ἰεροκλειδην, κοινὴ ληχοῦσιν τέλη.
δρεφεν ἰχθυοβολεύοντα, κατίφλεγε τεθνεῖοντα,
συμπλοος εἰς ἄγαν, συμπλοος εἰς Ἄιδην.
δλβιος ὁ γαιπευεῖ εἶπ' καὶ ποντον ἐπέπλει
νῆϊ, καὶ ἐξ ἰδὺς εὐραμεν εἰς Ἄιδην.

8

382.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἦπεῖρ μ' ἀποδοῦσα νέκυ, τρηχεῖα θάλασσα,
συρεῖς καὶ τέφρης λοιπὸν ἔτι σκυβαλον
κῆν Ἄϊδι ναυηγος ἐγὼ μόνος, οὐδ' ἐπὶ χερσον
εἰρήνην ἔξω φρικαλέης σπιλάδος.
ἢ τυμβεύε κενούσα καθ' ὕδατος, ἢ παραδοῦσα
γαιρ, τὸν κεινῆς μηκέτι κλέπτε νέκυ.

8

383.—ΤΟΥ ΑΥΤΟΥ

Ἦόνιον τοδε σῶμα βροτοῦ παντλήμονος ἄθρει
σπαρτόν, ἀλὶρραγεων ἐκχυμένον σκοπέλων
τῇ μὲν ἐρημοκομῆς κεῖται καὶ χῆρος οδοντῶν
κορσῇ· τῇ δὲ χερῶν πενταφυεῖς δυνχεῖς,
πλευρά τε σαρκολιπῇ, ταρσοὶ δ' ἐτέρωθεν ἄμοιροι
νευρῶν, καὶ κωλῶν ἐκλυτοῖς ἁρμονίῃ.
αὐτος ὁ πουλυμερὴς εἰς ἣν ποτε. φεῦ μακαριστοί,
ἄσσοι ἀπ' αἰδίνων οὐκ ἴδον ἠέλιον.

8

BOOK VII. 380-383

stone. The stone is senseless and can cover a foul black corpse as well as any other. Here lies that weak rag the body of Eumecides and rots under the ashes.

381.—ETRUSCUS OF MESSENE

THE same boat, a double task exacted of it, carried Hieroclidēs to his living and into Hades. It fed him by his fishing, and it burnt him dead, travelling with him to the chase and travelling with him to Hades. Indeed the fisherman was very well off, as he sailed the seas in his own ship and raced to Hades by means of his own ship.

382.—PHILIPPUS OF THESSALONICA

THOU gavest me up dead to the land, cruel sea, and now thou carriest off the little remnant of my ashes. I alone am shipwrecked even in Hades, and not even on land shall I cease to be dashed on the dreadful rocks. Either bury me, hiding (?) me in thy waters, or if thou gavest me up to the land, steal not a corpse that now belongs to the land.

383.—BY THE SAME

Look on this corpse of a most unhappy man scattered on the beach shredded by the sea-dashed rocks. Here lies the hairless and toothless head and here the five fingers of a hand, here the fleshless ribs, the feet without their sinews and the disjointed legs. This man of many parts once was one. Blest indeed are those who were never born to see the sun.

GREEK ANTHOLOGY

384.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ἡ Βρομιον στέρξασα πολὺ πλείον ἢ τροφος Ἰνώ,
 ἢ Λιλος ἡμπελινη γρήνης Ἀριστομιχη,
 ἥνικα τὴν ἱερὴν ὑπεῖδυ χθονα, πᾶν τ' ἐμαράνθη
 πνεῦμα πικρὸς κυλικῶν πλείστον ἐπαυρομένη,
 εἶπε τιδ' "ὦ Μίμοι, πῆλαι, φέρε, κάλπιν ἑλαφρὴν" B
 οἷσσι κυίνετον τοῦξ' Ἀχειροντος ὕδαρ'
 καὶ τὴ παρθενίον γὰρ ἰπώλεσσα." ταῦτο δ' ἔλαξε
 ψευδες, ἴν' αὐγαῖζῃ κὴν φθιμένοισι πίπτον.

385.—ΦΙΛΙΠΠΙΟΤ

Ἦρως Πρωτεσίλαε, σὺ γὰρ πρώτην ἐμνησας
 Ἴλιον Ἑλλαδικοῦ θυμὸν ἰδεῖν δουρατος,
 καὶ περὶ σοῖς τύμβοις ὅσα δένδρεα μακρὰ τέθηλε,
 πάντα τὸν εἰς Τροίην ἐγκεκυηκε χολόν.
 Ἴλιον ἦν ἐσιδὼ γὰρ ἀπ' ἄκρεμόνων κορυφαίων, B
 καρφοῦται, πετάλων κοσμον ἀναινόμενα.
 θυμὸν ἐπὶ Τροίῃ ποσσιν ἐξεσας, ἥνικα τὴν σὴν
 σωζει καὶ στελέχη μῆνιν ἐπ' ἀντιπάλους

386.—ΒΑΣΣΟΤ ΛΟΛΛΙΟΤ

Ἦδ' ἐγὼ ἢ τοσάκις Νιόβη λίθος, ὅσάκι μῆτηρ'
 δύσμορος ἢ μαστῶν [θερμὸν] ἔπηξα γάλα
 Ἀἶδω πολὺς δλβος ἐμῆς ὠδίνος ἀριθμός,
 ᾧ τέκον. ᾧ μεγάλῃς λειψαντο πυρκαϊῆς.

387.—ΒΙΑΝΟΡΟΣ

Θειονόης ἑκλαίον ἐμῆς μόρον, ἀλλ' ἐπὶ παιδὸς
 ἑλπίσι κουφοτέρας ἔστανον εἰς ὀδύνας.

¹ i.e. consolation etc. cp. Virg. Aen. vi. 492.

384.—MARCUS ARGENTARIUS

Old Aristonuche the talkative friend of the vine, who loved Bacchus much more than did his nurse Iph, when she went under holy earth, and the spirit of her who had enjoyed so many a cup had utterly faded, said "Shake, Mithras, the light urn.¹ I will fetch the dark water from Acheron; for I too slew a young husband."² This she said in order that even among the dead she should be able to look at a jar.

385.—PHILIPPUS

Here Protesilaus, for that thou didst first initiate Ilium into looking on the wraths of Grecian spears, the tall trees also that grow round thy tomb are all big with hatred of Troy. If from their topmost branches they see Ilium, they wither and cast off the beauty of their foliage. How great was thy boiling wrath against Troy, if tree-trunks preserve the spite thou didst bear thy foes.³

386.—HASSUS LOLLIUS

Here am I, Niobe, as many times a stone (*sc*) as I was a mother; so unhappy was I that the milk in my breast grew hard. Great wealth for Hades was the number of my children—to Hades for whom I brought them forth. Oh relics of that great pyre!¹

387.—BIANOR

I wept the death of my Theonoe, but the hopes I had of our child lightened my grief. But now

¹ i.e. like the daughters of Danaus, who were compelled to carry water in pails. ² cp. No. 141.

GREEK ANTHOLOGY

νῦν δέ με καὶ παῖδός φθονερή γ' ὑπενόσφισε Μοῖρα
 φεῦ· βρέφος ἐφύεσθην καὶ σὲ τὸ λειπομένον
 Περσεφονῇ, τοδὲ πατρὸς ἐπὶ θρήνοισιν ἄκουσον·
 θῆς βρέφος ἐν κολποῦς μητρος ὑποιοχομένης.

6

388.—ΤΟΥ ΑΥΤΟΥ

Ἰχθύσι καὶ ποταμῷ Κλειτώνυμον ἐχθρὸς ὄμιλος
 ᾔσεν, ὅτ' εἰς ἄκρην ἦλθε τυραννοφύνης.
 ἀλλὰ Δίκα μιν ἔθαψεν· ὑποσπασθεῖσα γὰρ ὄχθα
 πᾶν δέμας ἐς κορυφὴν ἐκ ποδὸς ἐκτέρισεν·
 κεῖται δ' οὐχ ὑδάτεσσι διαβροχός· αἰδομένα δὲ
 ἰὺ κεύθει τὸν ἑᾶς ὄρμον ἐλευθερίας.

5

389.—ΑΠΟΛΛΩΝΙΔΟΥ

Καὶ τίς ὅς οὐκ ἔτλη κακὸν ἔσχατον νύεα κλαύσας;
 ἀλλ' ὁ Ποσειδίππου πάντας ἔθαψε δόμος
 τέσσαρας, οὓς Ἀίδαο συνήριθμον ἤρπασεν ἡμαρ,
 τὴν πολλὴν παίδων ἐλπίδα κειραμένου.
 πατρὸς δ' ὄμματα λυγρὰ κατομβρηθέντα γόοισι
 ὤλετο· κοινὴ που νύξ μία πάντας ἔχει.

6

390.—ΑΝΤΙΠΑΤΡΟΥ

Κυλλήνην ὁρος Ἀρκάδων ἀκούεις·
 αὕτη σὴμ' ἐπὶ κεῖτ' Ἀπολλοδώρῃ.
 Πίσσηθεν μιν ἰόντα νυκτὸς ὥρῃ
 ἔκτεινεν Διὸς πεσὼν κεραυνός.
 τηλοῦ δ' Αἰαντὸς τε καὶ Ἰεροκλῆς
 νικηθεὶς Διὸς ὁ δρομεὺς καθεύδει.

6

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envious fate has bereft me of the boy too. Alas my child, all that was left to me, I am cheated of thee! Persephone, give ear to the prayer of a mourning father, and lay the child in the bosom of its dead mother.

388.—BY THE SAME

THE hostile crowd throw Clitonymus to the fish and the river when he came to the castle to kill the tyrant. But Justice buried him, for the bank in long is honoured with funeral as whole body from head to foot, and he lies unwetted by the water, the earth in reverence covering him, her haven¹ of freedom.

389.—APOLLONIDES

Who is there that has not suffered the extremity of woe, weeping for a son? But the house of Posidippus buried all four, taken from him in four days by death, that cut short all his hopes of them. The father's mourning eyes drenched with tears have lost their sight, and one may say that a common night now holds them all

390.—ANTIPATER OF THESSALONICA

You have heard of Cyllene the Arcadian mountain. That is the monument that covers Apollodorus. As he journeyed from Pisa by night the thunderbolt from Zeus killed him, and far from Aeneas and Beroea² the racer sleeps, conquered by Zeus.

¹ i. e. the protector of her freedom.

² Towns in Macedonia.

GREEK ANTHOLOGY

391.—ΒΑΣΣΟΤ ΛΟΛΛΙΟΤ

Κλειδαῦχοι νεκύων, πάσας Ἀΐδας κελεύθους
φρέγγυντε· και στομιοι κλειῖθρα δέχοισθε, πύλαι.
αὐτός ἐγὼν Ἀΐδας ἐνέπω· Γερμανικὸς ἄστρον,
οὐκ ἐμός· οὐ χωρεῖ νῆα τύσιν Ἀχέρων.

392.—ΗΡΑΚΛΕΙΔΟΤ ΣΙΝΩΠΕΩΣ

Λαῖλαψ καὶ πολὺ κῆμα καὶ ἄντολαί Ἀρκτούροιο,
καὶ σκυτός, Λίγαίου τ' οἶδμα κακὸν πελιγεύς,
ταῖθ' ἄμει πάνθ' ἐκύκησεν ἐμὴν νέαν τριχθὰ δὲ
κλασθεῖς
ἵστος ὑμοῦ φύρτε καὶ με κίλυψε βυθῷ.
ναυηγὸν κλαίοιτε παρ' αἰγιαλοῖσι, γονῆες,
Ἰλσησιμένη, κωφὴν στησάμενοι λίθακα.

393.—ΔΙΟΚΛΕΟΤΣ ΚΑΡΤΣΕΤΙΟΤ

Μὴ με κύνι κρυψήτε, τί γάρ; πύλι, μηδ' ἔτι ταύτης
ἡόνος οὐκ ὀνοτήν γαῖαν ἐμοὶ τίθετε.
μαίνεται εἰς με θάλασσα, καὶ ἐν χέρσοιο με δειλὸν
εὐρίσκει ραχίαις· οἶδέ με κῆν Ἀΐδη.
χέρσφ' ἐπεκβαίνειν εἰ ἐμεῦ χάριν ὕδατι θυμός,
ἵππερκειμαι σταθερῇ μμνέμεν ὥς ἄταφος.

394.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μυλαργάτας ἀνὴρ με κῆν ζωᾶς χρόνοις
βαρυβρομήτας εἶχε δινητὸν πέτρον,

* By German one we should understand Theocritus' nephew.
The connection between the two couplets is not obvious, and
something seems to be missing.

BOOK VII. 391-394

391.—BASSUS LOLLIUS

Ye junctures of the dead, block ad the roads of Hades, and ye bolted, ye entrance doors. I myself, Hades, order it. Germanicus belongs to the stars, not to me, Acheron has no room for so great a ship.¹

392.—HERACLIDES OF SINOPE

The gale and great waves and the tempestuous rising of Arcturus² and the darkness and the evil swell of the Aegean, all these dashed my ship to pieces, and the mast broken in three plunged me in the depths together with my cargo. Weep on the shore, parents, for your shipwrecked Tlesimenes, erecting a cenotaph.

393. DIOCLES OF CARYSTUS

Cover me not with dust again. What avails it? Nor continue to put on me the guiltless earth of this strand. The sea is furious with me and discovers me, wretched man, even on the surf-beaten land even in Hades it knows me. If it is the will of the waves to mount on the land for my sake, I prefer³ to remain on the firm land thus unburied.

394. — PHILIPPUS OF THESSALONICA

The miller possessed me also during his life, the deep-voiced revolving stone, the wheat-crushing

¹ In the middle of September.

² Some such sense is required. Jacobs suggested *Arctolopus*, "I am content."

GREEK ANTHOLOGY

πυρηφάτον Δάματρος εὐκίρπον λάτριν,
καὶ κατθανὼν σταλῶσε τῷδ' ἐπ' ἡρίφι,
συνθημα τεχνῆας ὥς ἔχει μ' αἰεὶ βαρυν,
καὶ ζῶν ἐν ἔργοις, καὶ θανὼν ἐπ' ὀστέοις.

395.—ΜΑΥΚΟΤ ΑΡΙΕΝΤΑΡΙΟΤ

Οὗτος ὁ Καλλαίσχρου κεικός τιφος, δὲ βαθὺ χεῦμα
ἔσφηλεν Λιβυκῶν ἑνδρομέοντα πόρων,
σιρμός δ' ὅτ' Ἐρίωνος ἀνεστρωφῆσε θαλάσσης
βυθος ὑπὸ στιγερῆς οἰδματα πανδυσίης,
καὶ τον μὲν δούσαντο κυκωμενον εἰν ἰλλ θῆρες,
κωφῆν δὲ στήλῃ γρύμμα λέλογχε τυδε.

396.—ΒΙΑΝΟΡΟΣ ΒΙΘΝΟΤ

Οἰδίπαδος παίδων ἐθήβη τάφος· ἀλλ' ὁ πανώλης
τυμβος ἔτι ζωντων αἰσθάνεται πολέμων.
κείνους οὐτ' Ἀίδης εδαμιάσσατο, κῆν Ἀχέρωντι
μάρνανται κείνων χῶ τάφος ἀντίπαλος,
καὶ πυρὶ πῦρ ἤλεγξαν εἰαντίον. ὦ ἐλκεῖνοι
παῖδες, ἀκοιμητῶν ἀψαμενοι δορατῶν.

397.—ΕΡΤΚΙΟΤ ΘΕΤΤΑΛΟΤ

Οὐχ ὅδε δειλαίου Σατύρου ταφος, οὐδ' ὑπὸ ταύτῃ,
ὥς λόγος, εὐνῆται πυρκαϊῇ Σάτυρος·
ἀλλ' εἴ που τινὰ πόντον ἀκοῖατε, πικρὸν ἐκείνον,
τὸν πέλας αἰγονομον κλυζόμενον Μυκάλας,
κείνῳ διυθῆντι καὶ ἀτρυγέτῳ ἔτι κεῖμαι
ὑδατι, μαινομένῳ μαμφομενος Βορέῃ.

¹ Literally "at the season of the swelling"

BOOK VII. 394-397

servant of fertile Demeter, and on his death he set me up on this tomb, an emblem of his eating. So he finds me ever heavy, in his work while he lived, and now he is dead, on his bones.

395.—MARCUS ARGENTARIUS

THIS is the cenotaph of Calixochrus, whom the deep unaid as he was crossing the Libyan main, then when the force of Orion at the stormy season¹ of his baneful setting² stirred the sea from its depths. The sea-monsters devoured his wave-tossed corpse, and the stone bears but an empty inscription.

396.—BIANOR OF BITHYNIA

THESE are the tomb of the sons of Oedipus, but the all-destroying tomb feels their still living quarrel. Not even Hades subdued them, and by Acheron they still fight, even their tombs are foes and they dispute still on their funeral pyres¹. O children much to be pitied, who grasped spears never to be laid to rest.

397.—ERYCIUS OF THESSALY

THIS is not the tomb of poor Satyrus, Satyrus sleeps not, as they tell, under the ashes of this pyre. But perchance ye have heard of a sea somewhere, the latter sea that beats on the shore near Mycale where the wild-goats feed, and in that eddying and desert water yet I lie, reproaching furious Boreas.

¹ Early in November

² See No. 389 for the meaning of this.

398 — ΑΝΤΙΠΙΑΤΡΟΤ

Οὐκ οἶδ' εἰ Διόνυσον ὀνόσσομαι, ἢ Διὸς ὄμβρου
 μέμψαμ'· ὀλισθηροὶ δ' εἰς ποδας ἀμφότεροι
 ἰγρῶθε γὰρ κατιοντα Πολύξενον ἐκ ποτε δαιτὸς
 τυμβῶς ἔχει γλίσχρων ἐξεριπόντα λοφῶν·
 κεῖται δ' Αἰολίδης Σμύρνης ἐκίς· ἀλλὰ τίς ὄρφνης 6
 δειμαῖνοι μεθύων ἀτραπὸν ὑετίνῃ.

399 — ΑΝΤΙΦΙΛΟΤ

Τηλοτατῶν χεύασθαι ἔδει τάφον Οἰδιπόδαο
 πα· σὶν ἅπ' ἀλλήλων, οἷς πέρας οὐδ' Ἀΐδας·
 ἀλλὰ καὶ εἰς Ἀχέρωντος ἕνα πλόον ἤρνησαντο,
 χῶ στυγερὸς ζῶει κῆν φθιμένοισιν Ἄρης
 ἡνίδε πυρκαϊῆς ἀνισον φλογα· δαμομένα γὰρ 5
 ἐξ ἑνὸς εἰς δισσοῦν δῆριν ἀποστρέφεται.

400.—ΣΚΡΑΠΗΩΝΟΣ ΛΑΡΞΑΝΔΡΕΩΣ

Τοῦτ' ὅστεῦν φωτὸς πολυεργέος· ἢ ῥά τις ἦσθα
 ἔμπορος, ἢ τυφλοῦ κύματος ἰχθυβόλος.
 ἄγγειλον θνητοῖσιν ὅτι σπενδαντες ἐς ἄλλας
 ἐλπίδας εἰς τοιῇν ἐλπίδα λυόμεθα.

401 — ΚΡΙΝΑΓΟΡΟΤ

Τήνδ' ὑπὸ δόσβωλον θλίβει χθόνα φωτὸν ἀλιτροῦ
 ὅστω μισητῆς τυμβῶς ὑπὲρ κεφαλῆς,
 στερνα τ' ἐπακρίοντα, καὶ οὐκ εὐδομον ὀδυνῶν
 πρίονα, καὶ κώλων δαύλιον οἰσπεδην,

398.—ANTIPATER OF THESSALONICA

I know not whether to blame Bacchus or the rain, both are treacherous for the feet. For this tomb holds Polyxenas who once, returning from the country after a banquet, fell from the slippery hill-side. Far from Aeolian Silyria he lies. Let everyone at night when drunk dread the rain-soaked path.

399.—ANTIPHILUS

Far from each other should the tomos of Oedipus' sons have been built, for even Hades ends not their strife. They refused even to travel in one boat to the house of Acheron, and hateful Ares lives in them even now to they are dead. Look at the uneven flame of their pyre, how it separates from one into two quarrelling tongues.

400.—SERAPION OF ALEXANDRIA

This bone is that of some man who laboured much. Either wast thou a merchant or a fisher in the band, uncertain sea. Tell to mortals that eagerly pursuing other hopes we all rest at the end in the haven of such a hope.

401.—CRINAGORAS

The tomb above his odious head crushes the bones of the scoundrel who lies in this unhappy earth, it crushes the protruding breast and the unsavoury sawlike teeth and the servilely fettered legs and

ἄτριχα καὶ κόρσιν, Εὐνικίδου ἡμπύρῳτα
 λαιψάν', ἐτι χλωρὸς ἐμπλεα τηκεδονος.
 χθων ὧ δυσσύνφευτε, κακασκήνηντε ἐπὶ τέφρῃς
 ἀνδρὸς μη κοιφῇ κεκλισο, μηδ' ὕλῃγῃ.

402 — ΑΝΤΙΠΑΤΡΟΣ

Χειμερίου νεφετοῖα περὶ θριγκοῖσι τακέντος
 δῶμα πεσον τὴν γραῦν ἔκτανε Λυσιδίκτην
 σῆμα δέ οἱ κημῖται ομωλακες οὐκ ἄπ' ὀρυκτῆς
 γαίης, ἀλλ' αὐτὸν πυργον ἔθεντο τυφον.

403. — ΜΑΡΚΟΣ ΑΡΓΕΝΤΑΡΙΟΣ

Ψύλλος, ὃ τὰς ποθινὰς ἐπιμισθιδας αἶεν ἑταίρας
 πέμπων ἐς τὰ νέων ἡδέα συμπόσια,
 οὗτος ὁ θηρεύων ἀταλοφρονας, ἐνθάδε κεῖται,
 αἰσχρον ἂν ἄνθρωπων μισθον ἐνεγκάμενος.
 ἀλλὰ λιθους ἐπὶ τύμβον, ὁδοιπορε, μήτε συ βιάλλῃς, 8
 μητ' ἄλλον πείσης· σῆμα λέλογχε νέκυσ
 φεῖσαι δ' οὐχ ὅτι κερδος ἐπήνεσεν, ἀλλ' ὅτι κοινὰς
 θρῆναι, μοιχεύειν οὐκ ἐδίδαξε νέους.

404. — ΖΩΝΑ ΣΑΡΔΙΑΝΟΣ

Ψυχράν σευ κεφαλᾶς ἐπαμήσομαι ανγιαλῖτιν
 θίνα κατὰ κρυεροῦ χενάμενος νέκυος·
 οὐ γάρ σευ μήτηρ ἐπιτύμβια κακύνουσα
 εἶδεν ὑλίζαντον σὸν μορον εἰνάλιον
 ἀλλὰ σ' ἐρημαῖοί τε καὶ ἄφεινοι πλαταμώνες 8
 δεξαντ' Ἀνγαίης γείτονες ἡίους·
 ὥστ' ἔχε μεν ψαμάθον μοριον βραχύ, πουλὺ δὲ δάκρυ,
 ξεῖν, ἐπεὶ εἰς ὅλοην ἔδραμες ἐμπορίην.

BOOK VII. 401-404

hairless head, the half consumed remains of Eurycleia still full of green putrescence. O earth, who hast espoused an evil bridegroom, rest not light or thinly-sprinkled on the ashes of the deformed being¹

402.—ANTIPATER OF THESSALONICA

On the winter snow melting at the top of her house it fell and killed old Lysichce. Her neighbours of the village did not make her a tomb of earth dug up for the purpose, but put her house itself over her as a tomb.

403.—MARCUS ARGENTARIUS

Petrus, who used to take to the pleasant banquet of the young men the venal ladies that they desired, that number of weak girls, who earned a disgraceful wage by dealing in human flesh, lies here. But cast not thou stones at his tomb, wayfarer, nor bid another do so. He is dead and buried. Spare him, not because he was content to gain his living so, but because as keeper of common women he dissuaded young men from adultery.

404.—ZONAS OF SARDIS

On thy head I will heap the cold shingle of the beach, shedding it on thy cold corpse. For never did thy mother wail over thy tomb or see the sea-battered body of her shipwrecked son. But the desert and inhospitable strand of the Aegean shore received thee. So take this little portion of sand, stranger, and many a tear, for fated was the journey on which thou didst set out to trade.

¹ *cp.* No. 380, an imitation of this.

GREEK ANTHOLOGY

405.—ΦΙΛΙΠΠΙΟΥ

ὦ ξεῖνε, φεύγε τὸν χαλαζεπῇ τάφον
 τὸν φρικτὸν Ἰππώνακτος, οὔτε χά τέφρα
 ἱαμβιάζει Βουπάλειον ἐς στίγος,
 μή πως ἐγείρῃς σφῆκα τὸν κοιμώμενον,
 δὲ οὐδ' ἐν ἡδὴ νῦν κοιμῶμεν χόλον.
 σκάζουσι μέτροις ὀρθὰ τοξένους ἔπη.

5

406.—ΘΕΟΔΩΡΙΔΑ

Εὐφορίων, ὁ περισσὸν ἐπιστάμενός τι ποιῆσαι,
 Πειραικοῖς κείται τοῖσδε παρὰ σκέλεσιν.
 ἀλλὰ σὺ τῷ μύστῃ ροιὴν ἢ μῆλαν ἄπαρξαι,
 ἢ μύρτον· καὶ γὰρ ζῶος ἐὼν ἐφίλει.

407.—ΔΙΟΣΚΟΡΙΔΟΥ

Ἡδιστον φιλέουσι νέαις προσανύκλιμ' ἐρώτων,
 Σαπφῶ, σὺν Μούσαις ἢ ῥά σε Πιερίῃ
 ἢ Ἐλικῶν εὐκισσας, ἴσα πνεύουσαν ἐκείναις,
 κοσμεῖ, τὴν Ἐρέσφ' Μοῦσαν ἐν Λιολίδι,
 ἢ καὶ Ἑρμῆν Ἑρμῆναιος ἔχων εὐφεγγέα πεύκην
 σὺν σοι νυμφιδίων ἴσταθ' ὑπὲρ θαλάμων·
 ἢ Κινύρεω νέον ἔρνος ὀδυρομένη Ἀφροδίτῃ
 σύνθρηνος, μακύρων ἱερὸν ἄλσος ὀρήσ·
 πάντῃ, πότνια, χαῖρε θεοῖς ἴσα· σὰς γὰρ ἀοιδὰς
 ἀθανάτων ἀγομαὶν νῦν ἔτι θυγατέρας.

5

10

¹ He wrote in iambs called "iambos" because ending in a trochee.

BOOK VII. 405-407

405.—PHILIPPUS

Avorn, O stranger, this terrible tomb of Hipponax, which hails forth verses, Hipponax whose very ashes cry in lambsies his hatred of Bophaas, lest thou wake the sleeping wags, who not even in Hades has lulled his spite to rest, but in a halting¹ measure launcheth straight shafts of song.

406.—THEODORIDAS

EORNONION, the exquisite writer of verse, lies by these long walls of the Piræus. Offer to the initiated singer a pomegranate or apple, or myrtle-berries,² for in his life he loved them.

407 —DIOSCORIDES

SARPHO, who dost most sweetly pillow the loves of young men, thee verily Pieris or Ivid Helicon honour together with the Muses, for thy breath is like to theirs, thou Muse of Aeolian Eresus. Either Hymen Hymenæus bearing his bright torch stands with thee over the bridal couch, or thou lookest on the holy grove of the Blessed, mourning in company with Aphrodite the fair young son of Cinyras.³ Wherever thou be, I salute thee, my queen, as divine, for we still deem thy songs to be dragsters of the gods.

¹ They were all used in the mysteries.

² Adonis.

GREEK ANTHOLOGY

408.—ΑΕΩΝΙΔΑ

Ατρέμα τὸν τύμβον παραμείβετε, μὴ τὸν ἐν ὕπνῳ
 πικρὸν ἐγείρητε σφῆκ' ὑναπαυομενον,
 ἄρτι γὰρ Ἴππωνακτος ὁ καὶ τοκέωνε βαύξας
 ἄρτι κεκοιμηται θυμὸς ἐν ἡσυχίῃ.
 ἀλλὰ προμηθεύσασθε τὰ γὰρ πεπυρωμένα κείνῳ δ
 ῥήματα πημαίνειν οἶδε καὶ εἰν' Ἀΐδῃ.

409.—ΑΝΤΙΠΑΤΡΟΥ (ἩΕΣΣΑΛΟΝΙΚΕΩΣ)

Ὅβριμον ἀκαμάτου στίχον αἶνεσον Ἀντιμάχοιο,
 ἄξιον ἀρχαίων ὄφρ' οὐκ ἡμιθεων,
 Πιερίδων χαλκευτον ἐπ' ἀκροσιν, εἰ τορὸν οὐας
 ἔλλαγες, εἰ ζαλοῖς τὰν ἀγέλαστον ὕπα,
 εἰ τὰν ἀτριπτον καὶ ἀνέμβατον ἀτραπὸν ἄλλοις δ
 μαίεαι· εἰ δ' ὕμνων σκάπτρον Ὅμηρος ἔχει,
 καὶ Ζεὺς τοι κρέσσων Ἐνοσίχθωνος ἄλλ' Ἐνοσίχθων
 τοῦ μὲν ἔφυ μείων, ἀθανάτων δ' ὕπατος
 καὶ ναετὴρ Κολοφῶνος ὑπέξευκται μὲν Ὀμήρῳ,
 ἀγείται δ' ἄλλων πλῆθος ὕμνοπόλων. 10

410.—ΔΙΟΣΚΟΡΙΔΟΥ

Θέσπις ὄδῃ, τραγικὴν δὲ ἀνέπλασε πρῶτος ἀοιδὴν
 κωμήταις νεαρὰς καινοτομῶν χαρίτας,
 Βάκχος ὅτε τριετὴ¹ κατάγοι χορόν, ᾧ τράγος ἄθλων
 χῳότικος ἦν σύγκων ἄρριχος ἄθλων ἔτι.
 οἱ δὲ μεταπλασσουσιν νέοι τὰδε μυριος αἰῶν δ
 πολλὰ προσευρήσει χάτερα· τὰ μὰ δ' ἔμα.

¹ Wilamowitz trietōn MS.

BOOK VII 408-410

408.—LEONIDAS

Go quietly by the tomb, lest ye awake the malignant
wasp that lies asleep; for only just has it been laid
to rest, the spile of Hippolax that snarled even at
his parents. Have a care then; for his verses, red
from the fire, have power to hurt even in Hades.

409 -ANTIPATER OF SIDON

PRaise the sturdy verse of tireless Antimachus,
worthy of the majesty of the demigods of old,
beaten on the anvil of the Muses, if thou art gifted
with a keen ear, if thou aspirest to gravity of words, if
thou wouldst pursue a path untrodden and unap-
proached by others. If Homer holds the sceptre of
song, yet, though Zeus is greater than Poseidon,
Poseidon his inferior is the chief of the immortals, so
the Colophonian bows before Homer, but leads the
crowd of other singers.

410. - DIOSCORIDES

I AM Thespis, who first modelled tragic song,
inventing a new diversion for the villagers, at the
season when Iliacum led in the triennial chorus
whose prize was still a goat and a basket of Attic
figs. Now my juniors remodel all this, countless
ages will beget many new inventions, but my own is
mine.

GREEK ANTHOLOGY

411.—ΤΟΥ ΑΥΤΟΥ

Θέσπιδος εὔρεμα τοῦτο, τά τ' ἀγροῖῳτιν ἄν' ὕλαι
παίγνια, καὶ κώμονες τοῦσδε, τελειωτέρονες
Αἰσχύλος ἐξύψωσεν, ὁ μὴ σμλεντὰ χαριξας
γριμματα, χειμάρρῳ δ' οἶα καταρδόμενα,
καὶ τὰ κατὰ σκηνὴν μετεκαίνισεν, ὃ στομα πάντα δ
δεξιόν, ἀρχαίων ἡσθὰ τις ἡμιθέων.

412.—ΛΑΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ

Πᾶσι τοι οἰχομένῳ, Πυλαΐδῃ, κωκύεται Ἑλλάς,
ἄπλεκτον χαίταν ἐν χροῖ κειραμένα·
αὐτὸς δ' ἀτμήτοιο κομας ἀπεθήκατο δάφνας
Φοῖβος, ἐὼν τιμῶν ἢ θέμις ὕμνοπόλον·
Μοῦσαι δ' ἐκλαύσαντο· ῥέον δ' ἔστησεν ἀκούων δ
Ἄσωπὸς γοερῶν ἦχαν ἀπὸ στομάτων·
ἔλληξεν δὲ μέλαθρα Διωνύσοιο χορείης,
εὖτε σιδηρεῖην οἶμον ἔβης Ἀΐδεω.

413.—ΑΝΤΙΠΑΤΡΟΤ

Οὐχὶ βαθυστόλμων Ἱππαρχία ἔργα γυναικῶν,
τῶν δὲ Κυνῶν ἔλομαν ῥωμαλέον βίον·
οὐδέ μοι ἀμπεχόναι περσητιδες, οὐ βαθυπελμος
εὐμαρίς, οὐ λεπὸν εὐαδὲ κεκρυφαλος·
οὐλὰς δὲ σκίπωνι συνεμπορος, ἃ τε συνρδὸς δ
διπλαξ, καὶ κοίτας βλήμα χαμαιλεχέος.
ἄμμι δὲ Μαιναλίας κάρρων τᾶμιν Ἰ Ἀταλίντας
τόσσον, ὅσον σοφία κρέσσον ὀριδρομας.

¹ Hecker suggests μῦμα, and I render so.

BOOK VII. 411-413

411.—BY THE SAME

THU invention of Thespis and the greenwood games and revels were raised to greater perfection by Aeschylus who carved letters not neatly chiselled, but as if water-worn by a torrent. In matters of the stage he was also an innovator. O mouth in every respect accomplished, thou wast one of the demigods of old!

412.—ALCARUS OF MESSENE

PYLAIUS,¹ now thou art gone, all Hellen walks sneering her loosened hair, and Phoebus himself took off the laurels from his flowing locks, honouring his singer as is meet. The Muses wept and Asopos stayed his stream when he heard the voice of mourning. The dance of Dionysus ceased in the halls, when thou didst go down the iron road of Hades.

413.—ANTIPATER OF SIDON

I, HIPPARCHIA,² chose not the tasks of amply-robed woman, oot the manly life of the Cynics. Nor do tunic fastened with brooches and thick-soled slippers, and the hair-cap, wet with ointment please me but rather the wallet and its fellow-traveller the staff and the coarse double mantle suited to them, and a bed strewn on the ground. I shall have a greater name than that of Arcadian Atalanta by so much as wisdom is better than racing over the mountains.

¹ A celebrated actor.

² Wife of the Cynic Crates.

GREEK ANTHOLOGY

414.—ΝΟΣΣΙΔΟΣ ΤΗΣ ΜΕΛΟΠΟΙΟΥ

Καὶ καπνὸν γελιάσας παραμείβεο, καὶ φίλον εἰπὼν
 ῥῆμ' ἐπ' ἐμοί. Ῥίνθων εἴμ' ὁ Συρακόσιος,
 Μουσάων ὀλίγη τις ἀηδονίς· ἀλλὰ φλυάκων
 ἐκ τραγικῶν ἴδιον κισσὸν ἐδρεψάμεθα.

415.—ΚΑΛΛΙΜΑΧΟΣ

Βαπτιάδεω παρὰ σῆμα φέρεις πόδας, εὐ μὲν ἀοιδὴν
 εἰδύοτας, εὐ δ' οὔω καίρια συγγελάσαι.

416.—ΑΛΛΟ

Εὐκράτεω Μελέαγρον ἔχω, ξένε, τὸν σὺν Ἑρωτι
 καὶ Μούσαις κεράσανθ' ἠδυνόγους Χάριτας.

417.—ΜΕΛΕΑΓΡΟΣ

Νᾶσος ἐμὰ θρέπτειρα Τύρος· πάτρα δέ με τεκνοῖ
 Ἀτθίς ἐν Ἀσσυρίαις ναιομένα, Γάδαρα
 Εὐκράτεω δ' ἔβλαστον ὁ σὺν Μούσαις Μελέαγρος
 πρῶτα Μενιπείοις συντροχάσας Χάρισιν.
 εἰ δὲ Σύρος, τί τὸ θαῦμα; μίαν, ξένε, πατρίδα κόσμον
 νάισμεν ἐν θνατοῖς πάντας ἔτικτε Χάος.
 πουλυετής δ' ἐχάραξε τάδ' ἐν δέλτοισι πρὸ τύμβου
 γῆρας γὰρ γείτων ἐγγύθεν Ἄλφειο
 ἀλλὰ με τὸν λαλίδν καὶ πρεσβύτην προτιμιπῶν
 χαιρεῖν, εἰς γῆρας καὐτὸς ἴκοιο λάλον.

BOOK VII. 414-417

414.—NOSSIS

Laugh frankly as thou passest by and speak a kind word over me. I am the Syracusan Rustic, one of the lesser nightingales of the Muses, but from my tragic barbers as I plucked for myself a special wreath of ivy.

415.—CALLIMACHUS

Thou is the tomb of Callimachus that thou art passing. He could sing well, and laugh well, at the right time over the wine.

416.—ANONYMOUS

I hold, stranger, Meleager, son of Eucrates, who mixed the sweet-spoken Graces with Love and the Muses.

417.—MELEAGER

Island Tyre was my nurse, and Gadara, which is Attic,¹ but lies in Syria, gave birth to me. From Eucrates I sprung, Meleager, who first by the help of the Muses ran abreast of the Graces of Menippus.² If I am a Syrian, what wonder? Stranger, we dwell in one country, the world, one Chaos gave birth to all mortals. In my old age I wrote these lines in my tablets before my burial, for old and death are near neighbours. Speak a word to wish me, the loquacious old man, well, and mayst thou reach a loquacious old age thyself.

¹ As regards culture.

² He wrote because his epigrams satires in which he imitated Menippus.

GREEK ANTHOLOGY

418.—ΤΟΥ ΑΥΤΟΥ

Πρώτα μοι Γαῖ' ἱέρων κλεινὰ πόλιν ἐπλετο πάτρα,
 ἥνδρῳσεν δ' ἱερὰ δεξαμένα με Τύρος·
 εἰς γῆρας δ' ὅτ' ἔβην, ἡ καὶ Δία θραγαμένα Κῶς
 κίμῃ θετῶν Μερόπων ἀστὸν ἐγηροτρόφει.
 Μαῦσαι δ' εἰν ὀλγῶις με, τὸν Εὐκράτεω Μελέαγρον δ
 παῖδα, Μενιππείοις ἠγλαΐσαν Χάρισιν.

419.—ΤΟΥ ΑΥΤΟΥ

Ἀτρέμας, ὦ ξένη, βαῖνε· παρ' εὐσεβίῃσιν γὰρ ὁ
 πρέσβυς
 εὔδει, κοιμηθεὶς ὕπνον ὀφειλόμενον,
 Εὐκράτεω Μελέαγρος, ὁ τὸν γλυκύδακρυον Ἑρωτα
 καὶ Μούσας ἱλαραῖς συστολίσας Χάρισιν·
 δν θεόποις ἥνδρῳσε Τύρος Γαδάρων θ' ἱερὰ χθίων δ
 Κῶς δ' ἔρατῇ Μερόπων πρέσβυν ἐγηροτρόφει.
 ἀλλ' εἰ μὲν Σύρος ἐσσί, Σάλαμ εἰ δ' οὖν σὺ γε Φοῖνιξ,
 Ναιδῖος· εἰ δ' Ἑλλην, Χαῖρε· τὸ δ' αὐτὸ φράσων.

420.—ΔΙΟΤΙΜΟΤ ΑΘΗΝΑΙΟΤ

Ἑλπίδες ἀνθρώπων, ἐλαφραὶ θεαί—οὐ γὰρ ἂν ὦδε
 Λεσβον' ὁ λυσιμελής ἀμφεκάλυψ' Ἀΐδης,
 ὅς ποτε καὶ βασιλῇ συνέδραμε,—ναὶ μετ' Ἑρώτων
 χαιρετε κουφωτάται δαίμονες ὑθανάτων.
 αἰλοὶ δ' ἄφθεγκτοὶ καὶ ἀπενυθείς, οἷς ἐνέπνευσε,
 κείσθ', ἐπεὶ οὐ θιύσους . . οἷδ' Ἀχέρων.

¹ Ptolemy's brother, who was brought up in Cos, cf Theocr. i, 58.

BOOK VII. 418-420

418.—BY THE SAME

My first country was famous Gadara; then Tyre received me and brought me up to manhood. When I reached old age, Cos, which nurtured Zetes,¹ made me one of her Menippean² citizens and cared for my declining years. But the Muses adorned me, Melenger, son of Euerates, more than most men with the Graces of Menippus.

419.—BY THE SAME

Go noiselessly by, stranger, the old man sleeps among the pious dead, wrapped in the slumber that is the lot of all. This is Melenger, the son of Euerates, who linked sweet tearful Love and the Muses with the merry Graces. Heaven-born Tyre and Gadara's holy soil reared him to manhood, and beloved Cos of the Meropes tended his old age. If you are a Syrian, Salam! if you are a Phoenician, Naidus³. if you are a Greek, Chaire! (Hail) and say the same yourself.

420.—DIOTIMUS OF ATHENS

Ye Hopes of men, I grieve you—ye, for never, were ye not so, had Hades, who bringeth our strength to naught, covered Lesbian, once as blest as the Great Krig—ye, ye Hopes and ye Loves too, lightest of all devices, farewell! And ye, the flutes he once breathed in, must lie dumb and unheard, for Acheron knoweth no troops of minstrels.

¹ The city of Cos, to distinguish it from an earlier capital of the island, was known as Cos Meropia.

² This Phoenician word for "Hail," is uncertain. Plautus gives it as "handens."

GREEK ANTHOLOGY

421.—ΜΕΛΕΑΓΡΟΣ

Αἰετματοῖδε

Πτανέ, τί σοὶ σιβύνης, τί δὲ καὶ σὺός εὔαδε δέρμα;
καὶ τις ἐὼν στιλαε σύμβολον ἐσσί τινος,
οὐ γάρ Ἔρωτ' ἐνεπὶ σε—τί γαρ, νεκύεσσι πάροις
ἔμπαρος, αἰεῖν ὁ θρασὺς οὐκ ἔμαθεν—
οὐδὲ μὲν οὐδ' αὐτὸν ταχύπουν Κρονὸν ἔμπαλε
γὰρ δὴ

κείνος μὲν τρυγέων, σοὶ δὲ τέθηλε μέλη.
ἀλλ' ἄρα, καὶ δοκεῖ γαρ, ὁ γὰρ ὑπέκλυθε σοφιστὰς
ἔστι· συ δ' ὁ πτερόεις, τοῦνομα τοῦδε, λόγος.
Λατῶας δ' ἀμφί, κας ἔχεις γέρας, ἔς τε γέλωτα
καὶ σπουδαν, καὶ που μέτρον ἐρωτογρυφόν
καὶ μὲν δὴ Μελέαγρον οἰωνυμὸν Οἴνεος νύφ
συμβολα σημαίνει ταῦτα συνοκτασις.
χαῖρε καὶ ἐν φθιμένοισιν, ἐπεὶ καὶ Μοῦσαν Ἔρωτι
καὶ Χάριτας σοφίαν εἰς μίαν ἡρμόσαο.

422 ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΣ

Τί στοχασώμεθά σου, Πεισίστρατε, χῖον ὀρώντες
γλυπτόν ὑπὲρ τύμβου κείμενον ἀστρυγαλόν;
ἢ ῥῆ γέ μὴ ὅτι Χίος, εἶκε γάρ ἢ ῥ' ὅτι παίκτης
ἦσθα τις, οὐ λην δ', ὃ γὰρ, πλειστοβόλος,
ἢ τὰ μὲν οὐδὲ σύνεργος, ἐν ἀκρητῇ δὲ κατέσβησε
Χίψ, καὶ δοκεῖ, τῇδε προσηγγίσασμεν.

423.—ΑΝΤΙΠΑΤΡΟΣ ΣΙΔΩΝΙΟΣ

Τὰν μὲν αἰὲ πολύμιθον, αἰ λαλόν, ὃ ξένη, κίσσα
φύσει, τὰν δὲ μεθας συντροφον αἰεὶ κύλιξ,

421.—MELEAGER

An enigmatical epitaph on himself

THOU with the wings, what pleasure hast thou in the hunting spear and bear-skin? Who art thou, and the emblem of whose tomb? For Love I cannot call thee. What doth Desire dwell next the dead? No, the bold boy never learnt to wait. Nor yet art thou swift-footed Cronos, on the contrary, he is as old as old can be, and thy curls are in the bloom of youth. Then—yes, I think I am right—he beneath the earth was a sphinx, and thou art the winged word for which he was famed. The double-edged attribute of Artemis! thou bearest in a luncheon to his laughter mixed with gravity and perhaps to the metre of his love verses. Yes, in truth, these symbols of bear-slaying point to his name—ake, Meleager, son of Orneus. Ha! even among the dead, thou who didst fit together into one work of wisdom, Love, the Muses and the Graces.

422.—LEONIDAS OF TARENTUM

WHAT shall we conjecture about you, Panstratus, when we see a Chian die carried on your tomb?¹ Shall we not say that you were a Chian? That seems probable. Or shall we say that you were a gamester and not a particularly lucky one, my friend? Or are we at all far from the truth and was your life a light put out by Chian wine? Yes, I think now we are near it.

423.—ANTI-PATER OF SIDON

THE jay, stranger, will tell you I was ever a woman of many words, ever talkative, and the cup

¹ The hunting spear.² The worst met of the dice was called Chian.

GREEK ANTHOLOGY

τὰν Κρησσαν δὲ τὰ τόξα, τὰ δ' εἶρια τὰν φιλοεργόν,
 ἄνδρα δ' αὖ μίτρας τὰν πολιορκόταφον
 τοιωνδε σταλαῦχος ὃδ' ἔκρυψε Βιττιδα τυμβος
 ἱτιμελάχραντον νυμφιδίαν ἄλοχον.
 ἢλλ', ὦνερ, καὶ χαῖρε, καὶ οἰχομένοισιν ἐς ἄδαν
 τὰν αὐτὰν μύθων αὖθις σπαζε χάριν.

424.—ΤΟΥ ΑΥΤΟΥ

- α. Μιστεύω τί σεν Ἄγις ἐπὶ σταλίτιδι πέτρῃ,
 Λυσιδίκα, γλυπτὸν τοῦδ' ἐχίραξε νόον·
 ἡνία γὰρ καὶ κημός, δ' τ' εὐόρνιθι Τανάγρα
 οἶωνος βλαστῶν, θοῦρος ἐγερσιμάχας,
 οὐχ ἄδεν οὐδ' ἐπέοικεν ὑπωροφιασι γυναιξίν,
 ἀλλὰ τὰ τ' ἤλακάτας ἔργα τα θ' ἱστοπόδων.
 β. Τὰν μὲν ἀνεγρομέναν με ποτ' εἶρια νύκτερος ὄρνις,
 ἄνια δ' αὐδάσει δώματος ἰνίοχον
 ἵππαστῆρ δ' ὃδε κημος ἀείσεται οὐ πολύμυθον,
 οὐ λάλον, ἀλλὰ καλᾶς ἔμπλεον ἄσυχίας.

425.—ΤΟΥ ΑΥΤΟΥ

Μὴ θάμβει, μᾶστιγα Μυροῦς ἐπὶ σίματι λεύσσω,
 γλαῦκα, βίον, χαροπὰν χᾶνα, θοὸν σκύλακα.
 τόξα μὲν αὐδάσει με πανευτονον ἡγέτιν οἴκου,
 ἃ δε κύων τέκνων γνησια καδομένα·
 μᾶστιξ δ' οὐκ ὀλοῖν, ξένη, δεσπότιν, οὐδ' ἀγέρωχον
 δμοσί, κολάστειραν δ' ἔνδικον ἀμπλακίας
 χάν δε δομῶν φυλακᾶς μελεδήμονα τὰν δ' ἄλ-ρ'
 ἀγρυπνον·
 γλαυξ ἄδε γλαυκᾶς Παλλάδος ἀμφίπολον.
 τοιοῖσδ' ἄμφ' ἔργοισιν ἐγαθεον· εἴθεν δρμεννος
 τοιάδ' ἐμᾶ σταλα σύμβυλα τεύξε Πίτων.

BOOK VII. 423-425

that I was of a convivial habit. The bow proclaims me Cretan, the wool a good workwoman, and the mood that tied up my hair shows that I was grey-headed. Such was the birth that this tomb with its stole covers, the wedded wife of But, hail, good sir, and to us who are gone to Hades the favour to bid us hail like wine in return.

424.—BY THE SAME

A. "I seek to discover what the meaning of these carvings in that Agis made upon your stole, I yn diee. For the reins and muzzle and the bird who comes from Tanagra celebrated for its fowls, the bad awaker of battles, such are not things that please or become sedentary women, but rather the works of the spindle and the loom." B. "The bird of the night proclaims me one who rises in the night to work, the reins tell that I directed my house, and this horse's muzzle that I was not fond of many words and talkative, but full of admirable silence."

425.—BY THE SAME

Do not wonder at seeing on Myro's tomb a whip, an owl, a bow, a grey goose and a swift bitch. The bow proclaims that I was the strict well-strung directress of my house, the bitch that I took true care of my children, the whip that I was no cruel or overhearing mistress, but a just chastiser of faults, the goose that I was a careful guardian of the house, and this owl that I was a faithful servant of owl-eyed Pallas. Such were the things in which I took delight, wherefore my husband Biton carved these emblems on my grave-stone.

GREEK ANTHOLOGY

426.—ΤΟΥ ΑΥΤΟΥ

- α. Εἰπέ, λέων, φθιμένοιο τίος τυφὸν ἰμφιβέβηκας,
 βουφίγι, τί τις σῆς ἄξιος ἦν ἡρετῆς;
 β. Τίδος Ήσδωροιο Τελευτίας, ἥς μέγα πάντων
 φερτερος ἦν, θηρῶν ὅσον ἐγὼ κέκριμαι.
 οὐχὶ μάταν ἔστακα, φέρω δέ τι σύμβολον ἁλκᾶς β
 ἀνέρος· ἦν γὰρ δὴ δυσμενέσσει λέων.

427.—ΤΟΥ ΑΥΤΟΥ

- Λ στήλα, φέρ' ἴδω, τίς ἔχει νεκρὸν· ἀλλὰ δεδορκα
 γράμμα μὲν οἱ δὲν πῶ τραθεὶς ὑπερβε λίθου,
 ἐννέα δ' ἡστραγάλους πεπτηότας· ὧν πίσυρες μὲν
 πρῶτοι Ἀλεξάνδρου μαρτυρέουσι βολόν,
 οἱ δὲ τὸ τᾶς νεότατος ἐφήλικος ἄνθος, Ἐφηβόν, 5
 εἰς δ' ὃ γε μανύει Χίον ἀφαυρότερον.
 ἦ ῥα τοδ' ἀγγέλλοντι, καὶ ὁ σκάπτροισι μεγαυχῆς
 χάθ' ἄλλων ἦσα τέρμα τὸ μηδὲν ἔχει;
 ἦ τὸ μὲν οὐ· δοκέω δὲ ποτὶ σκοπόν ἴθιεν ἐλυσσεὶν
 ἰόν, Κρηταῖες ὥς τις οἴστοβλος, 10
 ἦς ο θανὼν Χίος μὲν, Ἀλεξανδρου δὲ λελογχῶς
 οὔνομ', ἐφηβαίη δ' ὄλετ' ἐν Ἀλικίᾳ.
 ὥς εἴ τον φθιμνον νέον ἄκριτα καὶ τὸ κυβευθὲν
 πινῆμα δέ· ἀφθεγκτῶν εἶπέ τις ἡστραγάλων.

428.—ΜΕΛΕΑΓΡΟΣ

Εἰς Ἀντίπατρον τὸν Σιδωνιον

- Ἄ στήλα, σύνθημα τί σοι γοργωπὸς ἀλέκτωρ
 ἔστα, καλλαινῶ σκαπτοφορὸς πτέρυγι,
 ποσσὶν ὑφαρπαῶν Νίκας κλάδον, ἄκρα δ' ἐπ' αὐτῆς
 βαθμίδος προπεσῶν κεκλιταὶ ἡστραγάλοι

BOOK VII. 426-428

426.—BY THE SAME

A. "TELL, lion, thou slayer of kine, on whose
tomb thou standest there and who was worthy of thy
valour." B. "Teleutias, the son of Theodoros, who
was far the most valiant of men, as I am judged to
be of beasts. Not in vain stand I here, but I
emblem the prowess of the man, for he was indeed
a lion to his enemies."

427.—BY THE SAME

Come let us see who lies under this stone. But I see
no inscription cut on it, only nine cast dice, of which
the first four represent the throw called Alexander,
the next four that called Epuchus—the Loom of
youthful maturity—and the one the more unlucky
throw called Chian. Is their message this, that both
the proud sceptred potentate and the young man
in his flower end in nothing, or is that not so?—
I think now like a Cretan archer I shall shoot
straight at the mark. The dead man was a Chian,
his name was Alexander and he died in youth.
How well one told through dumb dice of the young
man dead by ill-chance and the life staked and
lost!

428.—MILLEAGER

On Antipater of Sidon

TELL me, thou stone, why does this bright-eyed
cock stand on thee as an emblem, bearing a sceptre
in his lustrous wing and seizing in his claws the
branch of victory, while east at the very edge of the

- ἢ ῥά γε νικῶντα μάχα σκαπτοῦχον ἄνακτα
 κριπτεις, ἀλλὰ τί σοι παίγνιον πατρίγαλος,
 πρὸς δέ, τί λιτός ὁ τυμβος. ἐπιπρέπει ἀνδρὶ πενι-
 χροῖ,
 ὀρνίθος πλαγγαῖς νικτὸς ἀνεγρομένη.
 οὐδ' οὐκ ἔω σκαπτρον γὰρ ἀναινεται ἀλλὰ σὺ κεύθει
 ἠθλοφυρον, νικαν ποσσιν ἰεiriμενον 10
 οὐ ψαυε καὶ τῆδε τί γὰρ ταχὺς εἶπελος ἀνὴρ
 ἄστραγάλῳ, νῦν δὴ τώτρικες ἐφρασάμαν
 φοῦνξ ου νικαν ἐνέκει, πατραν δὲ μεγαλὴν
 μάτέρα Φοινίκων, τὰν πολυπαιδα Ἰτυρον
 ὄρνις δ', ὅττι γηγωνὸς ἀνδρ, καὶ πονερί Κυπριον 15
 πρῶτος κεν Μουσαιοι κοινίλος ὑμνοθεταν
 σκάπτρα δ' ἔχει συνθημα λόγου θνασκειν δὲ
 πεσόντα
 αἰνέκρεχῇ, προπατὴς ἐνέκει ἀστράγαλος.
 καὶ δὴ συμβολα ταῦτα το δ' οὔνομα πέτρος αἰίδει,
 Ἄντ. πατρον, προγόνων φυντ' ἀπ' ἐρισθενων. 20

421 ΑΛΚΑΙΟΤ ΜΙΤΤΑΙΝΑΙΟΤ

- λεῖξθαι κατὰ θυμον ὅτου χεῖρην ἃ παροδίτις
 δισσοικε φῖ μῶνον γραμμα λείλογχε πέτρος,
 λαοτύποις σμιλαῖς κεκολλημένον. ἀρα γυναικί
 τᾷ χθονι κευθόμενῳ Χελιδας ἦν ὄνομα,
 τοῦτο γὰρ ἀγγέλλει κορυφαιμετος εἰς ἐν ἀριθμός. 5
 ἢ τὸ μιν εἰς ὄρθαν ἀτραπον οὐκ ἔμολεν,
 ἃ δ' οἰκτρον γαιουσα τοδ' ἦκον ἐπλετο Φιδίς,
 νῦν σφιγγος γραφοντ Οἰδίπος ἐφρασάμην.
 αἰνέτος οὐκ δισσοιο καμὼν αἰνιγμα τυποιο,
 φέγγος μιν ξυνετοῖς, ἄξυνετοις δ' ἐρεβος 10

base lies a die? Dost thou cover some sceptred king victorious in battle? But why the die thy plaything? And besides, why is the tomb so simple? It would suit a poor man woke up on nights by the crowing of the cock. But I don't think that is right, for the sceptre tells against it. Then you cover an athlete, a winner in the foot-race? No, I don't hit it off so either, for what resemblance does a swift-footed man bear to a die? Now I have it: the palm does not mean victory, but prolific Tyre, the proud mother of palms, was the dead man's birthplace, the cock signifies that he was a man who made himself heard a champion too I suppose in love matters and a versatile songster. The sceptre he holds is emblematic of his speech and the die cast wide means that in his cups he fell and died. Well, these are symbols, but the stone tells us his name, Antipater, descended from most puissant ancestors.

429—ALCÆUS OF MITYLENE

I ASK myself why this road-side stone has only two ϕ 's inscribed on it. Was the name of the woman who is buried here *Cypris*?¹ The number which is the sum of the two letters points to this. Or am I astray in this guess and was the name of her who dwells in this mournful tomb *Phidis*?² Now am I the Oedipus who has solved the sphinx's riddle. He deserves praise, the man who made this puzzle out of two letters, a light to the intelligent and darkness to the uninitiated.

¹ ϕ stands for 500.² i. e. ϕ 812, twice ϕ .

430.—ΔΙΟΣΚΟΡΙΔΟΥ

Τίς τὰ κασκύλευτα ποτὶ δρυὶ τὰδε καθάψεν
 ἔντα, τῷ πέλτα Δωρις αναγράφεται,
 πλαθεὶ γὰρ Θυριᾶτι ὑφ' αἵματος ᾧδε λοχιδᾶν,
 χάμες ὑπ' Ἀργείων τοὶ δύο λειπομεθα.
 Πῖντα νεκρὸν μίστερε δέδουκ' οὔτα, μὴ τι. Ἢτ' ἔμπροσθεν
 λειπόμενος, Σπάρτῃ κῦλος ἔλαμψε νοθόν.
 ἴσχεθ' ἔτι. Πῖκα γὰρ ἐπ' ἡσπίδος ᾧδε Λακωνίων
 φωνεῖται θρομβοῖς αἵματος Ἰθρυαδα.
 Χῶ τοδε μοχθήσας σπαιρεῖ πελὰς ἅ πρόπατορ Ζεῦ,
 στύξω ἀνικίτῳ σύμβολα φυλοπιδος

10

431.—ΑΔΗΛΟΝ, Οἱ δὲ ΣΙΜΩΝΙΔΟΥ

Οὔδε τριηκόσιοι, Σπάρτα πατρί, τοῖς συναρίθμοι
 Ἰναχίδαίς Θυριᾶν ἀμφὶ μαχεσσάμενοι,
 αἰχμένας οὐ στρεψάντες, ὅπῃ παδος ἰχθὺα πρᾶτον
 ἀρμόσαμεν, ταῦτα καὶ λιπομεν βιοτιῶν.
 ἄρσενι δ' Ἰθρυαδαὸς φονὴ κεκαλυμμένον ὄπλον
 παρυσσεῖ "Θυρία, Ζεῦ, Λακεδαιμονίων"
 αἱ δὲ τίς Ἀργείων ἔφυγεν μοῖρον, ἧς ἀπ' Ἀδρύστου
 Σπάρτα δ' οὐ το θαρεῖν, ἀλλὰ φυγεῖν θάνατος.

432.—ΔΑΜΑΓΗΤΟΥ

ὦ Λακεδαιμονίαι, τὸν ἄρχιον ὕμνον ὁ τύμβος
 Γυλλίῳ ὑπὲρ Θυρίας οὗτος ἔχει φθίμενον,
 ἄνδρας δὲ Ἀργείων τρεῖς ἔκτανε, καὶ τοδ' εἶπεν
 "Τεθναί μιν Σπάρτας ἀξία μῆσαμενος"

This refers to the overhauled fight at Thyrea between three hundred Argives and as many Spartans. Two Argives survived at the end, who, thinking all the Spartans dead, went off to announce the victory, but the Spartan Othryades

BOOK VII. 430-432

430.—DIOSCORIDES

Who hung the newly-stripped arms on this oak?
By whom is the Dorian shield inscribed? For this
land of Thyrea is soaked with the blood of champions
and we are the only two left of the Argives. Seek
out every fallen corpse, lest any left alive illu-
minate Sparta in spurious gory. Nay stay thy
steps, for here on the shield the victory of the
Spartans is announced by the clots of Othryades'
blood, and he who wrought this still gasps hard
by. O Zeus our ancestor, look with longing on
those tokens of a victory that was not won!¹

431.—ANONYMOUS, SOME SAY BY SIMONIDES

We the three hundred, O Spartan fatherland,
fighting for Thyrea with as many Argives, never
turning our necks, died there where we first planted
our feet. The shield, covered with the brave blood of
Othryadas proclaims "Thyrea, O Zeus, is the Laca-
demonians'." But if any Argive escaped death he
was of the race of Atreus.² For a Spartan to fly,
not to die, is death.

432.—DAMAGETUS

O SPARTANS, the tomb holds your martial Gylis
who fell for Thyrea. He killed three Argives,
and exclaimed, "Let me die having wrought a deed
worthy of Sparta."

remained on the field and according at least to this epigram,
the next, and No. 520, erected a trophy and inscribed it
with his blood.

² The only one of the seven Argive leaders who returned
from Thebes.

433.—ΤΤΜΝΕΩ

Τὸν παραβιάττα νόμους Δαμιάτριον ἔκτανε μήτηρ
 ἡ Λακεδαιμονία τὸν Λακεδαιμονιον
 θηκτὺν δ' ἐν προβολᾷ θεμένα ξίφος, εἶπεν, ὀδόντα
 ὄξυν ἐπιβρύκουσ', οἷα Λάκαινα γυνί·
 "Ἐρρε κακὸν σκυλιάκευμα, κακὰ μερίς, ἔρρε ποθ'
 ἔιδαν,
 ἔρρε· τον οὐ Σπάρτας ἄξιον οὐδ' ἔτεκον."

434.—ΔΙΟΣΚΟΥΡΙΔΟΥ

Εἰς δηλῶν πέμψασα λόχους Δημαινέτη ὀκτὼ
 παῖδας, ὑπὸ στήλῃ πάντας ἔθαπτε μῆ·
 δάκρυα δ' οὐκ ἔρρηξ' ἐπὶ πένθεσιν· ἀλλὰ τόδ' εἶπεν
 μῦθον· "Ἰὼ, Σπάρτα, σοὶ τέκνα ταῦτ' ἔτεκον."

435.—ΝΙΚΑΝΔΡΟΥ

Εὐτυλίδας, Ἑράτων, Χαῖρες, Λύκος, Ἄγις, Ἀλέξων,
 ἔξ' Ἰφικρατίδα παῖδες, ὑπωλόμεθα
 Μεσσηνας ὑπὸ τείχος· ὁ δ' ἔβδομος ἄμμε Γύλιππος
 ἐν πυρὶ θείς μεγαλὰν ἦλθε φέρων σποδιάν,
 Σπάρτα μὲν μέγα κύδος, Ἀλεξιππα δὲ μέγ' ἄχθος
 ματρὶ· τὸ δ' ἐν πάντων καὶ καλὸν ἐντύφιον.

436.—ΠΤΕΜΟΝΟΣ

Εἴποι τις παρὰ τύμβον ἰὼν ἀγέλαστος ὀδίτας
 τοῦτ' ἔπος· "Ὅγδωκοντ' ἐνθαδε μυριαδας
 Σπάρτας χίλιοι ἄνδρες ἐπέσχον λήματι Περσῶν,
 καὶ θινὸν ὑστρεπτεῖ· Δωριος ἡ μελέτα."

BOOK VII. 433-436

433.—TYMNES

His Spartan mother saw the Spartan Demetrius for transgressing the law. Braving her sharp sword to the guard, she said gnashing her teeth, like a Lacedæmon woman, as she was: "Perish, craven whelp, evil piece, to Hell with thee! He who is not worthy of Sparta is not my son."

434.—DIOSCORIDES

DEMARNETA sent eight sons to encounter the phalanx of the foes, and she buried them all beneath one stone. No tear did she shed in her mourning, but said this only: "Ho Sparta, I love these children for thee."

435.—NICANDER

WE the six sons of Iphicratides, Ropylidas, Eraton, Chaeris, Lycus, Agis, and Alexon fell before the wall of Messene, and our seventh brother Gylippus having burnt our bodies came home with a heavy load of ashes, a great glory to Sparta, but a great grief to Alexippa our mother. One glorious shroud wrapped us all.

436.—HIERGEMON

SOME stranger passing gravely by the tomb might say, "Here a thousand Spartans arrested by their valour the advance of eighty myriads of Persians, and died without turning their backs. That is Dorian discipline."

437.—ΦΑΕΝΝΟΤ

Οὐκ ἔτλας, ὄριστε Λεωνίδα, αὐτίς ἰκέσθαι
 Εὐρώταν, χαλεπῷ σπερχομενος πολέμῳ·
 ἀλλ' ἐπὶ Θερμοπύλαισι τὸ Περσικὸν ἔθνος ἀμυνῶν
 ἑδμάθης, πατρῶν ἀζύμενος νόμιμα.

438.—ΔΑΜΑΓΙΤΥΟΤ

᾿Ωλεσ δὴ πατέρων περὶ λιγίδα καὶ σύ, Μαχάτα,
 δριμύν ἐπ' Αἰτωλαῖς ἀντιφέρων πόλεμον,
 πρωθῆβας· χαλεπὸν γάρ Ἀχαιῶκόν ἄνδρα νοῆσαι
 ἄλκιμον, εἰς πολλὰν ὅστις ἔμεινε τρίχα.

439.—ΘΕΟΔΩΡΙΔΑ

Οὕτως δὴ Πύλιον τὸν Ἀγήμερος, ἄκριτε Μοῖρα,
 πρῶτον ἐξ ἧβας ἔθρισας Αἰολέων,
 Κήρας ἐπισσεύσασα βίου κύνας. ὦ πόποι, ἄνθρωπος
 οἷος ἀμειδῆτ' κεῖται ἔλωρ Ἀΐδῃ.

440.—ΔΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Ἦριον, οἷον νυκτὶ καταφθιμένοιο καλύπτεις
 ὀστέον, οἶν, γαῖ', ἀμφέχωνες κεφαλὴν,
 πολλὸν μὲν ξανθαῖσιν ἀρεσκομένου Χαρίτεσσι,
 πολλοῦ δ' ἐν μνήμῃ πᾶσιν Ἀριστοκράτους.
 ἦδ' Ἀριστοκράτης καὶ μέλιχα βημολογῆσαι, 5
 [στρεβλὴν οὐκ ὀφρὺν ἐσθλὸς ἐφέλκόμενος·
 ἦδ' ἐκ Βακχοῦ παρὰ κρητῆρος ἀδερῶν]
 ἰθύναι κεινὴν εὐκύλικα λαλῆν·
 ἦδ' ἐκ ξεινοῖσι καὶ ἐνδῆμοις προσήνεα
 ἔρδειν. γαῖ' ἐρατὴ, τοῖον ἔχεις φθιμενον. 10

437.—PHAENNUS

LEONIDAS, bravest of men thou couldst not endure to return to the Paros when sore pressed by the war, but in Thermopylae resisting the Persians thou didst fall reverencing the usage of thy fathers.

438.—DAMAGETUS

IN thy first youth thou didst perish too, Mæchatus greatly facing the Aetolians in the portion of thy fathers. It is hard to find a brave Aetolian who hath survived till his hairs are grey.

439.—THEODORIDAS

UNDISCERNING Fate, bounding on thy pack of demons that hunt life, thou hast cut off from the Aeolian youth before his time Pylus the son of Agenor. Ye gods, what a man lies low, the spoil of some Hades!

440.—LEONIDAS OF TARNTUM

O Tarentum, what a man was he, the dead whose bones thou dost hide in the night! O earth, what a dead thou hast engulfed! Very pleasing was Aristocrates to the flaxen-haired Graces, much is his memory treasured by all. Aristocrates could converse sweetly, without a frown, and over the wine¹ he could guide well the convivial flow of talk, and well he knew how to confer kindness on compatriots and strangers. Such, beloved earth, is the dead who is thine.

¹ The bracketed verses which I render only summarily are supplied by Planudes and probably not genuine.

GREEK ANTHOLOGY

441.—ΑΡΧΙΔΟΧΟΥ

Τψηλοῦς Μεγάτιμον Ἀριστοφῶντά τε Νάξου
κίονα, ὃ μεγάλη γαῖ', υπέρβηεν ἔχεις.

112.—ΣΙΜΩΝΙΔΟΥ

Γέθυμ' ἰχθῶν ἀνδρῶν μνησώμεθα, τῶν ὅδε τύμβους,
οἳ θινου εἰμῆλων ῥυομενοι Τρῆσαν,
αἰχμηται πρὸ πυλῆος, ἵνα σφίσι μὴ καθέλῃται
Ἑλλάς ἀπαφθίμεν' υ κρατὸς ἐλευθερίαν.

113.—ΤΟΥ ΑΥΤΟΥ

Τῶνδε ποτὲ στέρνοισι τανυγλαγχίνας οἷστοις
λοῦσεν φοινίσσα θεῦρος Ἄρης ψακαδί.
ἀντὶ δ' ἀκοντοδοκῶν ἀνδρῶν μνημεῖα θανόντων.
ἄψ'·χ' ἐρψυχων, ἄδε κέκευθε κοινῆς.

444.—ΘΕΑΙΤΗΤΟΥ

Χαίματος οἰνωθέντα τὸν Ἀνταγόρεω μέγα οἶκον
ἐκ νυκτῶν ἔλαθεν πῦρ ὑπονειμιμένον
ὀγδωκοντα δ' ἀριθμὸν ἐλευθεροὶ ἄμμιγα δούλοις
τῆς ἐχθρῆς ταύτης πυρκαϊῆς ἔτυχον.
οὐκ εἶχον διελεῖν προσκηδεῖς ὅστέα χωρὶς·
ξυνὴ δ' ἦν κυλπίς, ξυνὰ δὲ τὰ κτερεὰ·
εἰς καὶ τύμβος ἀνέστη· ἀτὰρ τὸν ἕκαστον ἐκείνων
οἶδε καὶ ἐν τεφρῇ βηιδίως Ἀλδης

445.—ΠΕΡΣΟΥ ΘΗΒΑΙΟΥ

Μαντιάδας, ὃ ξεῖνε, καὶ Εὐστράτος, υἱὲς Ἐχέλλου,
Δυμαῖοι, κραναὴ κείμεθ' ἐνὶ ξυλόφῳ,
ἄγραυλοι γεγεῆθεν ὄροι-ὑποί. οἳ δ' ἐπὶ τύμβῳ,
μανταὶ τέχνας, δουροτομοὶ πελέκεις.

BOOK VII, 441-445

441 ARCHILOCHUS

GREAT earth, thou hast beneath thee the tall
pillars of Naxos, Megalonus and Aristophon.

442.—SIMONIDES

LET us ever remember the men whose tomb this
is, who turned not from the battle but fell in arms
before their city, defending Tegea rich in flocks,
that Greece should never strip from their dead heads
the crown of freedom.

443.—BY THE SAME

ONCE in the breasts of these men did Ares wash
with red rain his long-barbed arrows. Instead of
men who stood and faced the shafts this earth
covers memorials of the dead, lifeless memorials of
their living selves.

444.—THEÆTETUS

THE secretly creeping flames, on a winter night,
when all were heavy with wine, consumed the great
house of Antagoras. Free men and slaves together,
eighty in all, perished on this fatal pyre. Their
kinsmen could not separate their bones, but one
common urn, one common funeral was theirs, and
one tomb was erected over them. Yet readily can
Hades distinguish each of them in the anthers.

445 —PERSES OF THIBES

WE lie, stranger in the rough woodland, Mantiasdes
and Eustratus of Dyme, the sons of Echellus, rustic
wood-cutters as our fathers were; and to shew our
calling the woodmen's axes stand on our tomb.

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446.—ΗΓΗΣΙΠΠΟΤ

Ἑρμιονεὺς ὁ ξεῖνος, ἐν ἄλλοδαπῶν δὲ τέβαπται,
 Ζωῖλος, Ἀργεῖαν γαῖαν ἐφεσσίμενος,
 ὅν ἐπὶ οἱ βαθυκαλπὸς ἡμάσατο δῖοι κερσεὶ νύμφα
 λειβομένα, παῖδες τ' εἰς χροῖα κειράμενοι.

447.—ΚΑΛΔΙΜΑΧΟΤ

Σύντομος ἦν ὁ ξεῖνος· ὁ καὶ στίχος· οὐ μακρὰ λέξω·
 "Ἐθήρις Ἀρισταίου, Κρής" ἐπ' ἐμοὶ δόλιχος.

448.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Πραταλίδα τὸ μῦθμα Λυκαστίω, ἄκρον ἐρώτων
 εἰδότης, ἄκρα μάχας, ἄκρα λυγροσταςίας,
 ἄκρα χοροετυπίας. χθόνιοι, <Μίνωι τὸν ἄνδρα>
 τοῦτον, Κρηταεῖς Κρήτα, παροκίσσατε.

449.—ΑΛΛΟ

Πραταλίδα παιδεῖον Ἔρως πόθον, Ἀρτεμις ἄγραν,
 Μοῦσα χοροῦς, Ἄρης ἐγγυάλιξε μάχην.
 πῶς οὐκ εὐαίων ὁ Λυκάστιος, ὅς καὶ ἔρωτι
 ἔρχε καὶ ἐν μολπῇ, καὶ δορὶ καὶ στάλκι;

450.—ΔΙΟΣΚΟΡΙΔΟΤ

Τῆς Σαμίνης τὸ μῦθμα Φιλανίδος· ἄλλα προσαιπεῖν
 τλήθθι με, καὶ στήλης πλησίον, ἴονερ, ἴθι.
 οὐκ εἰμ' ἢ τὰ γυναιξὶν ἀναγράψασα προσάντη
 ἔργα, καὶ Αἰσχύνην οὐ νομισάσα βρῶν

BOOK VII. 446-450

446.—HERGESIPPUS

THE stranger is Zolus of Hermone, but he lies buried in a foreign land, clothed in this Argive earth, which his deep-bosomed wife, her cheeks bedewed with tears, and his children, their hair close cut, heaped on him.

447.—CALLIMACHUS

THE stranger was brief, so shall the verse be. I will not tell a long story "Theris Aristæus son, a Cretan."—For me it is too long.

448.—LEONIDAS OF TARENTUM

THE tomb is that of Protahdas of Lycastus who was supreme in love, war, the chase and the dance. Ye judges of the under world, yourselves Cretans, ye have taken the Cretan to your company

449.—ANONYMOUS

Love gave to Protahdas success in the pursuit of his boy loves, Artemis in the chase, the Muse in the dance and Ares in war. Must we not call him blest, the Lycastian supreme in love and song, with the spear and the hunting-net?

450.—DIOSCORIDES

THE tomb is that of Samian Phylænis, but be not ashamed, Sir, to speak to me and to approach the stone. I am not she who wrote those works offensive to ladies, and who did not acknowledge Modesty to

GREEK ANTHOLOGY

ἀλλὰ φιλαιδήμων, καὶ ἑμὸν τάφον· εἰ δέ τις ἡμέας 5
 αἰσχύνων λαμυρίην ἔπλασεν ἱστορίην,
 τοῦ μὲν ἀναπτύξαι χρόνος οὖνομα· τὰ μὰ δὲ λυγρίην
 ὅσπερ τερφθείη κληδόν' ἀπώσαμένης.

451.—ΚΑΛΛΙΜΑΧΟΣ

Τῶδε Σάων ὁ Δίκωνος Ἀκίανθος ἱερὸν ὕπνου
 κοιμῆται. θνάσκειν μὴ λέγε τοὺς ἀγαθοὺς.
 J. A. Poë, *Greek Love Songs* καὶ Κρυπταί, i. p. 38.

452.—ΑΕΩΝΙΔΑ

Μεμνησθ' Εὐβούλοιο σαόφρονος, ὃ παριόντες.
 πινώμεν· κοινὸς πᾶσι λιμὴν Ἀἰῶνος

453.—ΚΑΛΛΙΜΑΧΟΣ

Δωδεκέτη τὸν παῖδα πατὴρ ἀπέθηκε Φίλιππος
 ἐνθαδὲ, τὴν πολλὴν ἐλπίδα, Νικατέλην.

454.—ΤΟΥ ΑΥΤΟΥ

Τὸν βαβὺν οἰνοπότην Ἑρασίζευον ἢ δις ἐφεξῆς
 ἀκρίτου προποθεῖς ᾧχετ' ἔχουσα κύλιξ

455.—ΑΕΩΝΙΔΑ

Μαρωνὶς ἢ φίλοιμος, ἢ πίθων σποδός,
 ἐνταῦθα κείται γρήυς, ἥς ὑπὲρ ταφου
 γνωστὸν πρόκειται πᾶσιν Ἀττικὴ κύλιξ.
 στένει δὲ καὶ γὰρ νέρθεν, οὐχ ὑπὲρ τέκνων,
 οὐδ' ἀνδρός, οἷς λέλαιπεν ἐνδεδὲς βίον.
 ἐν δ' ἀντὶ πάντων, οὐνεχ' ἢ κύλιξ κευή.

BOOK VII 450-455

be a goddess. But I was of a chaste disposition, I swear it by my tomb, and if anyone, to shame me, composed a wanton treatise, may Time reveal his name and may my bones rejoice that I am rid of the abominable report.¹

451.—CALLIMACHUS

Here Sawn, son of Dion of Acanth is, sleeps the holy sheep. Say not that the good are dead

452.—LEONIDAS OF TARENTUM

Remember temperate Eubulus, ye passers-by
Let us drink, we all end in the Laven of Hades.

453.—CALLIMACHUS

Here Philipus laid his twelve-year-old son,
Nicoteles, his great hope.

454.—BY THE SAME

The cup of unmixed wine drained twice straight
off has run away with Erasichorus the deep drinker.

455.—LEONIDAS OF TARENTUM

Wine-hiding old Maronts, the jar-drier, lies here,
and on her tomb, significant to all, stands an Attic
cup. She laments beneath the earth not for her
husband and children whom she left in indigence,
but solely because the cup is empty.

¹ *op.* No. 345.

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456.—ΔΙΟΣΚΟΡΙΔΟΤ

Τὴν τιτθὴν Ἰέρων Σειληνίδα, τήν, ὅτε πίνου
ζωρον, ὑπ' οὐδεμιᾶς θλιβομένην κύλικος,
αἰγρῶν ἐντὸς ἔθηκεν, ἵν' ἡ φιλάκρητος ἐκείνη
καὶ φθιμένη ληνῶν γείτονα τύμβον ἔχοι.

457 — ΑΡΙΣΤΩΝΟΣ

Ἀμπέλς ἡ φιλάκρητος ἐπὶ σκήπῳ οὐδ' ὀδηγοῦ
ἤδη τὸ σφαλερὸν γῆρας ἐρειδομένη,
λαθριδίῃ Βάκχοιο νεοθλιβὲς ἢρ' ἀπὸ ληνοῦ
πῶμα Κυκλωπεΐην πλησομένη κύλικα·
πρὶν δ' ἀρύσαι μογεράν ἔκαμεν χέρα γραῦς δὲ
παλαιή, 5
ναῦς ἄθ' ὑποβρύχιος ζωρὸν ἔδν πέλαγος.
Εὐτέρπη δ' ἐπὶ τύμβῳ ἀποφθιμένης θέτο σῆμα
λαῖνον, οἰνηρῶν γείτονα θειλαπέδιον.

458.—ΚΑΛΛΙΜΑΧΟΥ

Τὴν Φρυγίην Αἰσχρην, ἀγαθὸν γάλα, πᾶσι ἐν ἐσθλοῖς
Μίκκος καὶ ζῶν οὔσαν ἐγηρακομει,
καὶ φθιμένην ἀνέθηκεν, ἐπεσσομένοισιν ὁρᾶσθαι
ἡ γρήυς μαστῶν ὡς ἀπέχει χάριτας.

459.—ΤΟΥ ΑΥΤΟΥ

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειν,
δίξηνται Σαμίων πολλάκι θυγατέρες,
ἡδίστην συνέριθον, αἰείαλον· ἡ δ' ἀποβρίζει
ἐνθάδε τὸν πάσαις ὑπνον ὀφειλόμενον.

R. Garnett, *A Chapter from the Greek Anthology*, no.

BOOK VII. 456-459

456.—DIOSCORIDES

HERE lies Hiero's nurse Silenis, who when she began to drink untempered wine never made a grievance of being offered one cup more. He laid her to rest in his fields, that she who was so fond of wine should even dead and buried be near to vats.

457.—ARISTO

THE tippler Ampelis, already supporting her tottering old age on a guiding staff, was covertly abstracting from the vat the newly pressed juice of Bacchus, and about to fill a cup of Cyclopean size, but before she could draw it out her feeble hand failed her and the old woman, like a ship submerged by the waves, disappeared in the sea of wine. Euterpe erected this stone monument on her tomb near the pressing-floor of the vineyard.

458.—CALLIMACHUS

ON Phrygian Aeschra, his good nurse, did Miccus while she lived bestow every comfort that soothes old age, and when she died he erected her statue, that future generations may see how he rewarded the old woman for her milk.

459.—BY THE SAME

OFTEN do the daughters of Samos miss prattling Crethus who could sport so well, their sweetest work-mate, never silent, but she sleeps here the sleep that is the portion of all.

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460.—ΤΟΥ ΑΥΤΟΥ

Εἶχον ἀπὸ σμικρῶν ὀλίγων βίον, αὐτε τι δεινὸν
 ῥέζων, οὔτ' ἀδικῶν οὐδένα. γαῖα φίλη,
 Μικύλος εἴ τι πονηρὸν ἐπηρεσα, μήτε σὺ κούφη
 γίνεο, μήτ' ἄλλοι δαίμονες, οἳ μ' ἔχετε

461.—ΜΕΛΕΑΓΡΟΤ

Παμμίγορ γῆ, χαῖρε· σὺ τὸν πύρος οὐ βυρὺν εἰς σέ
 Αἰσινγενὴν καύτῃ νῦν ἐπέχοις ἀβαρὺς.

462.—ΔΙΟΝΤΣΙΟΤ

Ἀγχιτόκον Σατύραν Ἀΐδας λείχε, Σιδονία δὲ
 κρυψέ κόνις, πάτρα δ' ἐστονάχησε Τύρος.

463.—ΛΕΩΝΙΔΑ

Αὐτὰ Τιμόκλει', αὐτὰ Φιλώ, αὐτὰ Ἀριστιώ,
 αὐτὰ Τιμαιθιώ, παῖδες Ἀριστοδίκου,
 πᾶσαι ὑπ' ὠδίνος πεφονευμέναι· αἷς ἐπὶ τοῦτο
 σᾶμα πατὴρ στάσας κέ-θαν' Ἀριστόδικος.

464.—ΑΝΤΙΠΑΤΡΟΤ

Ἦπου σέ χθονίας, Ἀρετημάς, ἐξ ἀκάτοιο
 Κωκυτοῦ θεμέναν ἵχνος ἐπ' αἰὶνι,
 οἰχόμενον βρέφος ἄρτι νέω φορέουσας ἀγοστῶ
 ῥάκταιραν θαλεραί Δωρίδες εἰν αἶδα,
 πευθομεναι τέα κῆρα σὺ δὲ ραίνουσα παρειὰς
 δακρυσιν, ἄγγελιας κέιν' ἀνιάρων ἔπος·
 "Διπλοὺν ὠδίνασα, φίλαι, τέκος, ἄλλο μὲν ἀνδρὶ
 Εὐφροσι καλλιπόμεν, ἄλλο δ' ἄγω φθιμένους."

BOOK VII. 460-464

460.—BY THE SAME

I got a little living from my possessions, never doing any wickedness or injuring any one. Dear earth, if Micylus ever consented to any evil may neither thou be aught to me nor the other powers who hold me.

461.—MELEAGER

HAIL earth, Mother of men. Aesigenes was never a burden to thee, and do thou too hold him without weighing heavy on him.

462.—DIONYSIUS

SATYRA with child and near her time has been taken by Hades. The earth of Sidon covers her, and Tyre her country bewails her

463.—LEONIDAS OF TARENTUM

THIS is Timoclea, this is Philo, this is Aristo, this is Timaeo, the daughters of Aristodocus, all dead in childbirth. Their father Aristodocus died after erecting this monument to them

464.—ANTIPATER OF SIDON

Of a surety, Arctemias, when descending from the boat, thou didst set thy foot on the beach of Cocytus, carrying in thy young arms thy babe newly dead, the fair daughters of the Dorian and pitied thee in Hades and questioned thee concerning thy death; and thou, thy cheeks bedewed with tears, didst give them these mournful tidings "My dears, I brought forth two children; one I left with Euphron my husband, and the other I bring to the dead."

GREEK ANTHOLOGY

465.—ΒΡΑΚΑΕΙΓΟΤ

Ἄ κόνις ἄρτισκυπτος, ἐπὶ στάλας δὲ μετώπων
σεύονται φύλλων ἡμιθαλεῖς στέφανοι·

γράμμα διακρίναντες, ὁδοιπόρε, πέτρον ἰδωμαν,
λευρὰ περιστέλλειν ὁστέα φατὶ τίνος.—

“Ξεῖν’, Ἀρτεμῖμις εἰμι· πάτρα Κνιδος· Εὐφρονος
ἦλθον

εἰς λέχος· ὠδίνων οὐκ ἄμωρος γενόμεν·
δισσὰ δ’ ὁμοῦ τίκτουςα, τὸ μὲν λίπον ἀνδρὶ ποδηγόν
γῆρως· ὃν δ’ ἀπάγω μναμοσυνον πόσιος.”

466.—ΔΕΩΝΙΔΑ

Ἄ δεῖλ’ Ἀντίκλεις, δειλὴ δ’ ἐγὼ ἢ τὸν ἐν ἤβης
ἀκμῇ καὶ μόνον παῖδα πυρῶσαμένη,

ὀκτωκαιδεκέτης ὅς ἀπώλεο, τέκνον· ἐγὼ δὲ
ὀρφάνιον κλαίω γῆρας ὀδυρομένη.

βαῖην εἰς Ἄιδος σκιερὸν δομον· οὔτε μοι ἦως
ἴδει’ οὔτ’ ἀκτὶς ὠκέος ἡελίου.

Ἄ δεῖλ’ Ἀντίκλεις, μεμορημένε, πένθεος εἶη
ἰητήρ, ζωῆς ἔκ με κομισσάμενος.

467.—ΑΝΤΙΠΑΤΡΟΤ

Τοῦτό τοι, Ἀρτεμίδωρε, τεῶ ἐπὶ σωματι μάτηρ
ἶαχε, δωδεκέτη σὸν γούωσα μόρον·

“Ὀλετ’ ἐμᾶς ὠδῖνος ὁ πᾶς πόνος εἰς σποδὸν εἰς πῦρ,
ᾧλεθ’ ὁ παμμέλεος γειναμένου κάματος·

ᾧλετο καὶ ποθινὰ τέρψις σέθεν· ἐς γὰρ ἄκαμπτον,
ἐς τὸν ἀνόσσητον χῶρον ἔβης ἐνέρων·

οὐδ’ ἐς ἐφηβείαν ἦλθες, τέκος· ἀντὶ δὲ σεῖο
στάλα καὶ κωφὰ λείπεται ἄμμι κόνις.”

BOOK VII. 465-467

465.—HERACLITUS

THE earth is newly dug and on the faces of the tomb-stone wave the half-withered garlands of leaves. Let us decipher the letters, wayfarer, and learn whose smooth bones the stone says it covers. "Stranger, I am Artemias, my country Chidus. I was the wife of Egiro and I did not escape travail, but bringing forth twins, I left one child to guide my husband's steps in his old age, and I took the other with me to remind me of him."

466.—LEONIDAS OF TARENTUM

O UNHAPPY Anticles, and I most unhappy who have laid on the pyre my only son in the bloom of his youth! At eighteen didst thou perish, my child, and I weep and bewail my old age bereft of thee. Would I could go to the shadowy house of Hades. Nor dawn nor the rays of the swift sun are sweet to me. Unhappy Anticles, gone to thy doom, be thou healer of my mourning by taking me away from life to thee.

467.—ANTIPATER OF SIDON

THIS is the lament thy mother, Aramidorus, uttered over thy tomb, bewailing thy death at twelve years of age. "All the fruit of my travail hath perished in fire and ashes, it hath perished and thy miserable father's toil for thee, and it hath perished all the winsome delight of thee, for thou art gone to the land of the departed, from which there is no turning back or home-coming. Nor didst thou reach thy prime, my child, and in thy stead naught is left us but thy grave-stone and dumb dust."

GREEK ANTHOLOGY

468.—ΜΕΛΕΑΓΡΟΣ

Οὐκ τρώτατον μάτηρ σε, Χαρίζεαι, δῶρον ἐς ἄδαν,
 ὀκτωκαιδεκέταν ἐστύλισεν χλαμύδι.
 ἦ γὰρ δὴ καὶ πέτρος ἀνίσταται, ἀνὰ τ' ἀπ' οἴκων
 ἄλκιες οἰμωγῇ σὺν νέκυν ἠχθοφόρου.
 πένθος δ', οὐχ ὑμέναιον ἀναρνοῖτο γονῆς·
 αἰαῖ, τὰς μαστῶν ψευδομένας χήριτας,
 καὶ κενεὰς ὠδῖνας· ἰὼ κακοπαύθηνε Μοῖρα,
 στεῖρα γονῆς στοργὰν ἔπτυσας εἰς ἀνέμους
 τοῖς μὲν ομιλήσασι ποθεῖν πάρα, τοῖς δὲ τοκεῦσι
 πευθεῖν, οἷς δ' ἀγνώς, πευθομένοις ἔλεειν.

W. G. Headlam, *Fifty Poems of Meleager*, xxviii

469.—ΧΑΙΡΗΜΟΝΟΣ

Εὐβουλον τέκνωσεν Ἀθηναγάρης περὶ πίντων
 ἥσσονα μὲν μοῖρα, κρέσσονα δ' εὐλογία.

470.—ΜΕΛΕΑΓΡΟΣ

- α. Εἶπον ἀνειρομένῳ τίς καὶ τίνος ἐσσί. β. Φίλαυλος
 Εὐκρατίδῃ. α. Ποδαπὸς δ' εὐχεαι . . .
 α. Ἐξήσας δὲ τίνα στέργων βίον; β. Οὐ τὸν ἀρότρον,
 οὐδὲ τὸν ἐκ νηῶν, τὸν δὲ σαφοῖς ἔταρον.
 α. Γίραι δ' ἡ νοῦσφ βίον ἔλλιπες; β. Ἦλυθον
 Ἄδαν
 αὐτοθελεῖ, Κεῖων γευσάμενος κυλίκων.

¹ The short cloak worn by youths.

BOOK VII. 468-470

468.—MELEAGER

AT eighteen, Charixenus, did thy mother dress thee in thy chlamys¹ to offer thee, a woeful gift, to Hades. Even the very stones groaned aloud, when the young men thy mates bore thy corpse with wailing from the house. No wedding hymn, but a song of mourning did thy parents chant. Alack for the breasts that suck'd thee cheated of their guerdon, alack for the travail endured in vain. O Fate, thou evil maiden, barren thou art and hast spat to the winds a mother's love for her child. What remains but for thy companions to regret thee, for thy parents to mourn thee, and for those to whom thou wast unknown to pity when they are told of thee.

469.—CHARREMON

ATHENAGORES begot Eubulus, excelled by all in fate, excelling all in good report.

470.—MELEAGER

A. "TELL him who enquires, who and whose son thou art." B. "Philaulus son of Eucratides."
A. "And from whence dost thou say?" B. "
A. "What heavenhood didst thou choose when alive?"
B. "Not that from the plough nor that from ships, but that which is gained in the society of ages."
A. "Didst thou depart this life from old age or from sickness?" B. "Of my own will I came to Hades, having drunk of the Cean cup."² A. "Wast thou

¹ In Cees old men, when incapable of work, are said to have been compelled to drink poison.

GREEK ANTHOLOGY

α. Ἡ πρέσβυς, β. Καὶ παρτα. α. Λαχοὶ οὐ σε
βῶλος ἐλαφρῇ
σύμφωνον πικρὸν ὅσχοιτα λογιῶ βίωσαν.

471 - ΚΑΛΛΙΜΑΧΟΣ

ἴσπας "ἦ λίσ, χαῖρε" Κλεόμβροτος ὠμβρακιώτης
ἦλατ' ἡφ' ὑψηλοῦ τειχίος εἰς ἄβυσσον,
ἄξιον οὐδεν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
ἐν τῷ παρὰ ψυχῇ γριμμ' ἐκταλαξαμένος.

472.—ΛΕΩΝΙΔΑ

Μυρίος ἦν, ἀνθρώπε, χρόνος προτοῦ, ἄχρι πρὸς ἣν
ἦλθες, καὶ λοιπὸς μυρίος εἰς αἰδὼν.
τίς μοῖρα ζωῆς ὑπολείπεται, ἢ ὅσον ὅσον
στιγμὴ καὶ στιγμὴ εἴ τι χαμηλοτέρη,
μακρὴ σευ ζοὴ τεθλυμένη· οὐδὲ γὰρ αὐτὴ
ἦδει, ἀλλ' ἐχθροῦ στιγμωτέρῃ θανάτῳ.
ἐκ τοιῆς ἄνθρωποι ἀτηκριζώμενοι οὐτιῶν
ἁρμόνης, ὑψίστ' ἡέρα καὶ νεφέλας
ᾠνερ, ἰδ' ὡς ἀχρεῖον, ἐπεὶ περὶ νιμάτις ἄκρον
εὐλὴ ἀπερκιστὸν λῶπος ἐφείζομαντι·
οἶον τὸ ἔψαλα, θρίον ἀπεψιλωμένων οἶον,
πολλὸν ἀραχνῶναι στιγμωτέραν σκελετοῦ.
ἦοῦν ἐξ ἡοῦς ὅσον σθένος, ᾠνερ, ἐρευνῶν
εἴης ἐν λυτῇ κεκλιμένος βιοτῇ·
αἶψα τοῦτο νοῦν μεμαθημένος ἄχρως ὁμιλῆς
ζωαῖς, ἐξ οἷς ἡρμῶνισσαι καλαμῆς

J. A. Little, *Epitaphs of the Greeks and Romans*, i. p. 30 (part
mss.).

old?" *B* "Yea, very old." *A* "May the earth that rests on thee be light, for the life thou didst lead was in accordance with wisdom and reason."

471.—CALLIMACHUS

CRAMBROTUS the Ambracian saying, "Farewell, O Sun," leapt from a high wall to Hades, not that he saw any evil worthy of death, but that he had read one treatise of Plato, that on the soul.

472.—LEONIDAS OF TARENTEUM

O MAN, infinite was the time ere thou camest to the light, and infinite will be the time to come in Hades. What is the portion of life that remains to thee, but a pin-prick, or if there be naught tamer than a pin-prick? A little life and a sorrowful is thine, for even that little is not sweet, but more odious than death the enemy. Men burst as ye are, of such a frame of bones, do ye lift yourselves up to the air and the clouds? See, man, how little use it is, for at the end of the thread¹ a worm seated on the loosely woven texture² reduces it to a thing like a skeleton leaf, a thing more loathly than a cobweb. Enquire of thyself at the dawn of every day, O man, what thy strength is and learn to lie low, content with a simple life, ever remembering in thy heart, as long as thou dwellest among the living, from what stalks of straw thou art pieced together.³

¹ i.e. of life.

² The flesh.

³ The epigram was doubtless written under a figure of a skeleton. Lines 11, 12 are corrupt and the sense uncertain.

GREEK ANTHOLOGY

472a.—ΤΟΥ ΑΥΤΟΥ

Χειμέριον ζῶην ὑπαλέυσο, νεῖο δ' ἐς ὄρμον,
ὥς κήγῃ Φειδων ὁ Κρίτου εἰς αἶδην.

473.—ΑΡΙΣΤΟΔΙΚΟΥ

Δαμό καὶ Μάθυμνα τὸν ἐν τριετηρίσιν Ἴπρας
Εὐφρονα λυσσατὰν ὡς ἐπύθαντο νέκυν,
ζῶαν ἀρνίσαντο, τανυπλέκτων δ' ἴπη μιτρῶν
χεροῖ δεραιούχους ἐκρεμάσαντο βρύχους.

474.—ΑΔΗΛΟΝ

Βίεσθε Νικάνδρου τέκνων τάφος· ἐν φάος αἰὲς
ἄνυσσε τὰν ἱερὰν Λυσιδίκας γενεάν.

475.—ΔΙΟΤΙΜΟΥ

Νυμφίον Εὐαγόρην ποτὶ πενθερὸν ἢ Πολυαῖνου
Σκυλλίς ἀν' εὐρείας ἦλθε βοῶσα πύλας,
παῖδα τὸν Ἠγεμάχειον ἐφέστιον· αὐδ' ἄρ' ἐκείνη
χῆρη πατρῶους αὐθις ἐσήλθε δόμους,
δαιμονίῃ· τριτάτῃ δὲ κατέφθιτο μὲν δυσαίων
οὐλομένη ψυχῆς δύσφρονι τηκεδονί.
τοῦτο δ' ἐπ' ἀμφοτέροισι πολύκλαυτον φιλότητος
ἔσθηκεν λείῃ μνήμα παρὰ τριαδῇ.

476.—ΜΕΛΕΑΓΡΟΥ

Δάκρυά σοι καὶ νέρθε διὰ χθονός, Ἥλιοδώρα,
δωροῦμαι, στοργῆς λείψανον, εἰς αἶδαν,
δάκρυα δυσδάκρυτα· πολυκλαύτῃ δ' ἐπὶ τύμβῳ
σπενδῶ μνάμα πόθων, μνάμα φιλοφροσύνας.

BOOK VII 472B-476

472B.—BY THE SAME

Avoid the storms of life and hie ye to the haven,
to Hades, as I, Pheidon the son of Critas, did.

473.—ARISTODICUS

DEMO and MOTHYMNIA when they heard that
Euphron, the frenzied devotee at the triennial
festivals of Hera, was dead, refused to live longer,
and made of their long knitted girdles nooses for
their necks to hang themselves.

474. ANONYMOUS

THIS single tomb holds all Nicander's children,
the dawn of one day made an end of the holy
offspring of Lysidice.

475.—DIOTIMUS

SCYLLIS the daughter of Polyacrus went to her
father-in-law's, lamenting, as she entered the wide
gates, the death of her bridegroom, Evagoras the
son of Hegemachus, who dwelt there. She came
not back, poor widowed girl, to her father's house,
but within three months she perished, her spirit
wasted by deadly meancholy. This tearful memorial
of their love stands on the tomb of both beside the
smooth high-way.

476.—MELEAGER

TRANS, the last gift of my love, even down through
the earth I send to thee in Hades, Hecadora—tears
ill to shed, and on thy much-wept tomb I pour them
in memory of longing, in memory of affection.

GREEK ANTHOLOGY

οἰκτρὰ γὰρ οἰκτρὰ φίλαν σε καὶ ἐν φθιμένοις
Μελέαγρος

αἰῶζω, κενεὰν εἰς Ἀχέροντα χάριν.
αἰαί, ποῦ τὸ ποθεινὸν ἐμοὶ θαλός; ἄρπασεν Ἄδης,
ἄρπασεν ἄκμαίον δ' αὖθος ἔφυρε κώνις.
ἄλλω σε γουνοῦμαι, Γῆ παντροφε, τὰν πανοδυρτον
ἡρέμα σοῖς κολποῖς, μήτηρ, ἐναγκαλίσαι.

Π. C. Mackenzie, *In a Garden*, p. 99. A. Lang, *Stanza of Pindar*, vol. 1, p. 189; A. J. Vail, *Stanza of Pindar*, and *Epigram*, i. p. 78.

477.—ΤΤΜΝΕΩ

Μή σοι τοῦτο, Φιλαινί, λήν ἐπικάρδιον ἔστω,
εἰ μὴ πρὸς Νεῖλω γῆς μορίης ἔτυχες,
ἀλλὰ σ' Ἐλευθέρης ὁδ' ἔχει τάφος· ἔστι γὰρ ἴση
πάντοθεν εἰς αἶδην ἐρχομένοισιν ὁδός.

478.—ΛΕΩΝΙΔΟΤ

Τις ποτ' ἄρ' εἶ, τινος ἄρα παρὰ τρίβον ὁστέα ταῦτα
τλήμον' ἐν ἡμίφαι λίρνακι γυμνὰ μενει,
μνήμα δὲ καὶ τάφος αἰὲν ἀμαξεύοντας ὀδίτεω
ἄξονι καὶ τροχιῇ λιτὰ παραξέεται·
ἤδη σου καὶ πλευρὰ παρατριφουσιν ἀμαξαι,
σχέτλιε, σοὶ δ' οὐδεὶς οὐδ' ἐπὶ δάκρυ βαλεῖ.

479.—ΘΕΟΔΩΡΙΔΑ

Πέτρος ἐγὼ τὸ πῦλαι γυρὴ καὶ ἄτριπτος ἐπιβλήs
τὴν Ἡρακλείτου ἔνδον ἔχω κεφαλὴν
αἶων μ' ἔτριψεν προκάλαις ἴσον· ἐν γὰρ ἡμάξῃ
παιμφορῇ αἰζηῶν εἰνοδιῇ τέταμαι.
ἀγγέλλω δὲ βροτοῖσι, καὶ ἄστυλος περ ἐοῦσα,
θεῖον ὑλακτῆτὴν δῆμον ἔχουσα κῆνα.

BOOK VII. 476-479

Piteously, piteously doth Meleager lament for thee who art still dear to him in death, paying a vain tribute to Acheron. Alas Aas! Where is my beautiful one, my heart's desire? Death has taken her, has taken her, and the flower in full bloom is defiled by the dust. But Earth my mother, nurturer of all, I beseech thee, clasp her gently to thy bosom, her whom all bewail.

477.—TYMNES

Let not this, Philaenis, weigh on thy heart, that the earth in which it was thy fate to lie is not beside the Nile, but that thou art laid in this tomb at Eleutherna. From no matter where the road is the same to Hadcs.

478.—LEONIDAS OF TARENTUM

Who ever canst thou be? Whose poor bones are these that remain exposed beside the road in a coffin half open to the light, the mean tomb and monument ever scraped by the axle and wheel of the traveller's coach? Soon the carriages will crush thy ribs, poor wretch, and none to shed a tear for thee.

479.—THEODORIDES

I, the stone coffin that contain the head of Heracitus, was once a rounded and unworn cylinder, but Time has worn me like the shingle, for I lie in the road, the highway for all sorts and conditions of men. I announce to mortals, although I have no stele, that I hold the divine dog who used to bark at the commons.

GREEK ANTHOLOGY

480.—ΛΕΩΝΙΔΑ

Ἦδη μὲν τέτριπται ὑπεκκεκαλυμμένον ὅστευν
 ἁρμονίῃ τ', ὦνερ, πλάξ ἐπικεκλιμένη
 ἦδη καὶ σκώληκες ὑπὲκ σοροῦ ἀνυμίζονται
 ἡμετέρης· τί πλέον γῆν ἐπιεννύμεθα;
 ἦ γὰρ τὴν οὐπὼ πρὶν ἱτὴν ὁδὸν ἐτμήξαντο
 ἄνθρωποι, κατ' ἐμῆς νισσυμένοι κεφαλῆς.
 ἔλλα πρὸς ἐγγαίον, Ἰδωνέος Ἑρμεία τε
 καὶ Νυκτός, ταυτὴς ἐκτὸς ἱτ' ὑτραπιτοῦ.

481.—ΦΙΛΗΤΑ ΣΑΜΙΟΤ

Α στάλα βαρύθουσα λέγει τῆδε· "Τὰν μυνύωρον,
 τὰν μικκὰν Ἀΐδας ἄρπασε θειοδόταν."
 χα' μικκὰ ταδε πατρὶ λέγει πάλω· "Ἰσχω λύπας,
 Θεϊόδοτε· θνατοὶ πολλάκι δυστυχεῖς."

482.—ΑΔΗΛΟΝ

Οὐπὼ τοι πλόκαμοι τετμημένοι, οὐδὲ σελάνας
 τοὶ τριετείς μηνῶν ἀνιοχεύντο δρόμοι,
 Κλεῦδικε, Νικασίς ὅτε σὰν περὶ λάρνακα μύτηρ,
 τλήμων, ἐπ' αἰακτῇ πόλλ' ἐβόα στεφάνῃ,
 καὶ γενέτας Περικλείτος· ἐπ' ἀγνώτῳ δ' Ἀχέροντι
 ἦβασεις ἦβαν, Κλεῦδικ', ἀνοστοτάταν.

483.—ΑΔΗΛΟΝ

Ἀἶδη ἀλλιτάνεντε καὶ ἄτροπε, τίπτε τοι οὕτω
 Κάλλαισχρον ζωᾷς νήπιον ὠρφάνισας,
 ἔσται μὰν ὃ γε παῖς ἐν δώμασι Φερσεφονείοις
 παῖγνιον· ἔλλ' οἴκοι λυγρὰ λέλοιπε πάθη.

480.—LEONIDAS OF TARENTUM

ALREADY, Sirrah, my bones and the slab that lies on my skeleton are exposed and crushed, already the worms are visible, looking out of my coffin. What avails it to clothe ourselves with earth, for men trampling over my head have opened here a road untrodden before. But I conjure you by the infernal powers, Pluto, Hermes and Night, keep clear of this path.

481.—PHILETAS OF SAMOS

THE grave-stone heavy with grief says "Death has carried away short-lived little Theodota," and the little one says again to her father, "Theodotus, cease to grieve, mortals are often unfortunate."

482. ANONYMOUS

Nor yet had thy hair been cut, Cleodice, nor had the moon yet driven her chariot for thrice twelve periods across the heaven, when Nicasis thy mother and thy father Periclitus, on the brink of thy lamented tomb, poor child, wept much over thy coffin. In unknown Acheron, Cleodice, shalt thou bloom in a youth that never, never may return here.

483.—ANONYMOUS

HADES, inexorable and unbending, why hast thou robbed baby Calliaschiron of life? In the house of Persephone the boy shall be her plaything, but at home he leaves bitter suffering.

GREEK ANTHOLOGY

484.—ΔΙΟΣΚΟΡΙΔΟΤ

Πέντε κόρας καὶ πέντε Βιὸς Διδύμῳ τεκούσα
 ἄρσενας, οὐδὲ μίας οὐδ' ἑνὸς ἰωνισατο·
 ἢ μὲν ἠρίστη ἐοῦσα καὶ εὐτεκνὸς πύχ' ὑπὸ παίδων,
 ὀθνεῖαις δ' ἐτιφῇ χερσὶ θανοῦσα Βιὴ.

485.—ΤΟΥ ΑΥΤΟΥ

Βύλλεθ' ὑπὲρ τύμβου πολὺὰ κρίνα, καὶ τὰ συνήθη
 τυμπὰν' ἐπὶ στήλῃ ρησσετ' Ἀλεξιμένους,
 καὶ περιδωήσασθε μακρῆς ἀνελίγματα χαιτῆς
 Στριμοκίην ἄφεται Θνηκίδες ἄμφι πόλιν,
 ἢ γλυκερὰ πνεύσαντος ἐφ' ἡμετέροισιν ἰαδίπταις 5
 πολλαὶ πρὸς μαλακοὺς τοῦδ' ἐχορεὺς νομούς.

486.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

Πολλίκι τῷδ' ὀλοφυδνὰ κόρας ἐπὶ σάματι Κλεινα
 μιτῆρ ὠκυμορον παῖδ' ἐξοασε φίλαν,
 ψυχὰν ἀγκαλεῖνσα Φιλαίνιδος, ἃ πρὸ γάμοιο
 χλωρον ὑπὲρ ποταμοῦ χεῖμ' Ἀχέροντος ἔβα.

487.—ΠΕΡΣΟΥ ΜΑΚΕΔΟΝΟΣ

Ὦλλο δὴ πρὸ γάμοιο, Φιλαίνιον, οὐδέ σε μάτηρ
 Πυθίᾳς ὥραιους ἤγαγεν εἰς θαλάμους
 νυμφίων· ἀλλ' ἐλπειὼν καταδρυψάσα παρειὰς
 τεσσαρακαίδεκέτιν τῷδ' ἐκαλύψε τάφῳ.

488.—ΜΝΑΣΑΛΚΟΥ

Αἰαῖ Ἀριστοκρίτεια, σὺ μὲν βαθὺν εἰς Ἀχέροντα
 οἴχθαι ὥραιον κεκλιμένα πρὸ γάμον·
 ματρὶ δὲ δακρυὰ σῶ καταλείπεται, ἃ σ' ἐπὶ τύμβῳ
 πολλοὶ κεκλιμένα κωκυεὶ ἐκ ἰκεφαλᾶς.

484.—DIOSCORIDES

FIVE daughters and five sons did Bio bear to Didymon, but she got no joy from one of either Bio herself so excellent and a mother of such fine babes, was not buried by her children, but by strange hands

485.—BY THE SAME

CARE white lilies on the tomb and beat by the stole of Aeximenes the drums he used to love, whirl your long flowing locks, ye Thyiades, in freedom by the city on the Strymon, whose people often danced to the tender strains of his flute that breathed sweetly on your

486.—ANYTE

OFTEN on this her daughter's tomb did Cleina call on her dear short-lived child in wailing tones, summoning back the soul of Philaenis, who ere her wedding passed across the pale stream of Acheron.

487 PERSES OF MACEDONIA

THOU didst die before thy marriage, Philaemon, nor did thy mother Pythias conduct thee to the chamber of the bridegroom who awaited thy prime but wretchedly tearing her cheeks, she laid thee in this tomb at the age of fourteen.

488.—MNASALCAS

ALAS Aristocrateia, thou art gone to deep Acheron, gone to rest before thy prime, before thy marriage, and naught but tears is left for thy mother, who reclining on thy tomb often bewails thee.

489.—ΣΑΠΦΟΥΣ

Τιμίδης ἄδε κόμης, τὰν δὴ πρὸ γάμοιο θανοῦσαν
 δέξατο Φερσεφόνας κυνέος θάλαμος,
 ἃς καὶ ὑποφθιμένας πᾶσαι νεοθᾶγι σιδίρῳ
 ἄλικες ἱμερτὰν κρατὸς ἔθεντο κόμαν.

490.—ΑΝΤΤΗΣ

Παρθένον Ἀντιβίαν κατοδύραμαι, ἃς ἐπὶ πολλοὶ
 νυμφιοὶ ἰέμενοι πατρὸς ἴκοντο δόμον,
 κάλλευσ καὶ πινυτάτος ἀνὰ κλέος· ἀλλ' ἐπὶ παντῶν
 ἐλπίδας ὑλομένα Μοῖρ' ἐκύλισε πρόσω.

491.—ΜΝΑΣΣΑΛΚΟΥ

Αἰαί παρθενίας ὀλοόφρονος, ἃς ἄπο φαιδρὰν
 ἔκλασας ἀλικίαν, ἱμερόεσσα Κλεοῖ
 καδδέ σ' ἄμμι ξαμεναι περιδάκρυες αἴδ' ἐπὶ τύμβῳ
 λᾶες Σειρήνων ἔσταμεν εἰδάλμοι.

492.—ΑΝΤΤΗΣ ΜΙΤΤΑΗΝΑΙΑΣ

Ῥχόμεθ', ὦ Μίλητε, φίλῃ πατρί, τῶν ἀθεμίστων
 τὰν ἄνομον Γαλατᾶν κύπριν ἀναινόμεναι,
 παρθενικαὶ τρισσαὶ πολιήτιδες, ἃς ὁ βιατὰς
 Κελτῶν εἰς ταύτην μοῖραν ἔτρεψεν Ἀρης.
 οὐ γὰρ ἐμείναμεν ἅμα το δυνσεβὲς οὐδ' Ὑμέναιον
 νυμφίον, ἀλλ' Ἀτθῆν κηδεμόν' εὕρομεθα. 5

¹ This seems to be an girl who killed herself to preserve her virginity.

489.—SAPPHO

THIS is the dust of Timas, whom, dead before her marriage, the dark chamber of Persephone received. When she died, all her girl companions with newly sharpened steel shore their lovely locks.

490.—ANYTE

I BEWAIL virgin Antibia, eager to wed whom came many suitors to her father's house, led by the report of her beauty and discretion; but destroying Fate, in the case of all, sent their hopes rolling far away

491.—MNASALCAS

Woe worth hateful virginity, for which, delightful Cleo, thou didst cut short thy bright youth! We stones in the semblance of Sirens stand on thy tomb tearing our cheeks for thee and weeping.¹

492.—ANYTE OF MITYLENE (?)

WE leave thee, Miletus, dear fatherland, refusing the lawless love of the impious Gauls, three maidens, thy citizens, whom the sword of the Celts forced to this fate. We brooked not the unholy union nor such a wedding, but we put ourselves in the wardship of Hades.²

² This tale seems to be derived from some romance. According to Jerome (*Adv. Jovianum*, Lib. I., p. 186) the maidens were seven in number.

193.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐ νοῦσ' ἔρω Τροδύπα τε καὶ ἡ γενέτειρα Βοίσκα
οὐδ' ὑπο δυσμενέωσ δούρατι κεκλίμεθα·
ἀλλ' αὐταί, πάτρας ὅπ' ὄτ' ἐφλεγεν ἄστυ Κορίνθου
γοργὸς Ἄρης, αἶδαν ἄλκιμον εἰλόμεθα.
ἔκτανε γὰρ μάτηρ με διασφακτῆρι σιδυρῶ, 5
οὐδ' ἰδίου φειδῶ δύσμορος ἔσχε βίον,
ἔψα δ' ἐναυχενίῳ δειρὰν βρόχῳ· ἦς γὰρ ἡμείνων
δουλοσύνας ἡμῖν πότμος ἐλευθέριος.

194.—ΑΔΕΣΠΟΤΟΝ

Ἐν πάντῳ Σωδαμος ὁ Κρής θάνειν, ὃ φίλα, Νηρεῦ,
δικτυα καὶ τὸ σὸν ἦν κείνο σῖνηθες ὕδωρ,
ἰχθυβολεὺς ὁ περισσὸς ἐν ἀνδράσιν. ἀλλὰ θάλασσα
οὐ τι διακρίνει χειματος οὐδ' ἁλμεις.

195.—ΑΛΚΑΙΟΥ ΜΕΣΣΗΝΙΟΥ

Στυγνὸς ἐπ' Ἀρκτοῦρῳ ναύταις πλόος· ἐκ δὲ βορείης
λαίλαπος Ἀσπύσιος πικρὸν ἔτευξα μόρον,
οὗ στείχεις παρὰ τύμβον, ὁδοιπόρε· σῶμα δὲ πόντος
ἔκριψ' Αἰγαίῳ ῥαινόμενον πελάγει.
ἡϊθέων δακρυτὸς ἅπας μορος· ἐν δὲ θαλάσῃ 5
πλείστα πολυκλαύτου κήδεα ναυτιλίας.

196.—ΣΙΜΩΝΙΔΟΥ

Ἡερίη Γεράνεια, κακὸν λέπας, ὥφελεν Ἰστρον
τῆλε καὶ ἐκ Σκυθέων μακρὸν ὄραν Τάναϊν,

493.—ANTIPATER OF THESSALONICA

I, RHODOPE, and my mother Boisca neither died of sickness, nor fell by the sword of the foes, but ourselves, when dreadful Ares burnt the city of Corinth our country, chose a brave death. My mother slew me with the slaughtering knife, nor did she, unhappy woman, spare her own life, but tied the noose round her neck, for it was better than slavery to die in freedom.

494.—ANONYMOUS

IN the sea, Nereus, died Sodianus the Cretan who loved thy nets and was at home on these thy waters. He excelled all men in his skill as a fisher, but the sea in a storm makes no distinction between fishermen and others.

495.—ALCAEUS OF MESSENE

ARCTURUS' rising¹ is an ill season for sailors to sail at, and I, Aspasius, whose tomb thou passest, traveller, met my bitter fate by the blast of Boreas. My body, washed by the waters of the Aegæan main, is lost at sea. Lamentable ever is the death of young men, but most mournful of all is the fate of travellers who perish in the sea.

496.—SIMONIDES

Lowly Germania,² evil chaff, would that from the far Seythian land thou didst look down on the Danube and the long course of the Tanais, and didst not

¹ Middle of September. ² North of the Isthmus of Corinth.

GREEK ANTHOLOGY

μηδὲ πέλας ναίειν Σκειρωνικὸν οἶδμα θαλάσσης,
 ἄγχεα νιφομένης ἀμφὶ Μεθουριάδος.
 νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς· οἱ δὲ βαρεῖαν 5
 ναυτιλίην κεκεοὶ τῇδε βοῶσι ταφοῖ.

497.—ΔΑΜΑΓΗΤΟΥ

Καί ποτε Θυμώδης, τὰ παρ' ἐλπίδα κήδεα κλαίων,
 παιδὶ Λύκῳ κεκεὸν τοῦτον ἔχευε τάφοι
 οὐδὲ γὰρ ὕθνείην ἔλαχεν κύων, ἀλλὰ τις ἀκτὴ
 Θυμιάς ἢ νήσων Ποντιαδῶν τις ἔχει
 ἔνθ' ὕγε που πάντων κτερέων ἄτερ ὀστέα φαίνει 6
 γυμνὸς ἐπ' ἀξείνου κειμένος αἰγιαλῷ.

498.—ΑΝΤΙΠΑΤΡΟΥ

Δᾶμς ὁ Νυσαιμὸς ἔλαχ' σκάφος ἐκ ποτε πόντου
 Ἴονίου ποτὶ γὰρ ναυστολέων Πέλοπος,
 φορτίδα μὲν καὶ πάντα νεῶς ἐπιβιγτορὰ λαόν,
 κυματι καὶ συρμῷ πλαζομένους ἀνέμων,
 ὕσκηθεὺς ἐσάωσε καθιεμένης δ' ἐπὶ πέτραις 6
 ἀγκυρῆς, ψυχρῶν κά-θανεν ἐκ νιφάδων
 ἡμυσας ὁ πρέσβυς. ἴδ' ὥς λιμένα γλυκύν ἄλλοις
 δούς, ξένη, τὸν Αἰθῆς αὐτὸς ἔδωκε λιμένα.

499.—ΘΕΑΙΤΗΤΟΥ

Ναυτίλοι ὦ πλώοντες, ὁ Κυρηναῖος Ἀρίστων
 πάντας ὑπὲρ Ξενίου λίσσεται ὑμμε Διός,
 εἰπεῖν πατρι Μένωνι, παρ' Ἰκαρίαίς ὅτι πέτραις
 κεῖται, ἐν Αἰγαίῳ θυμὸν ἀφείς πελάγει.

2
BOOK VII. 496-499

dwell near the waves of the Scironian sea and by the ravines of snowy Metharias.¹ Now he is in the sea, a cold corpse, and the empty tomb here laments his unhappy voyage.

497.—DAMAGETUS

THYMONES too,² on a tone, weeping for his unexpected sorrow built this empty tomb for his son Lycus, for not even does he lie under foreign earth, but some Bithynian strand, some island of the Black Sea holds him. There he lies, without funeral, showing his bare bones on the inhospitable shore.

498.—ANTIPATER OF SIDON

DAMIS of Nysa once navigating a small vessel from the Ioman Sea to the Peloponnesus, brought safe and sound to land the ship with all on board, which the waves and winds had swept out of its course, but just as they were casting anchor on the rocks the old man died from the chilling snow-storm, having fallen asleep. Mark, stranger, how having found a sweet haven for others, he himself entered the haven of Lethe.

499. —THEAETETUS

Ye sailors on the sea, Aristo of Cyrene prays you all by Zeus the Protector of strangers to tell his father Meno that he lost his life in the Argæan main, and lies by the rocks of Icaria.

¹ The only Methariades known are small islands near Troezen.

² Because there were other similar tombs close by

GREEK ANTHOLOGY

500.—ΑΣΚΛΗΠΙΑΔΟΥ

Ὅ παρ' ἐμὸν στείχων κενὸν ἡρίον, εἶπον, ὀδῖτα,
εἰς Χιον εὐτ' ἂν ἴκη, πατρὶ Μελησαγόρῃ.
ὥς ἐμὲ μὲν καὶ νῆα καὶ ἐμπυρίην κακὸς Εὐρος
ᾤλεσεν. Εὐπίππου δ' αὐτὸ λέλειπτ' ὄνομα.

501.—ΠΕΡΣΟΥ

Εὐρου χειμέριαί σε καταγίδες ἐξεκύλισαν,
Φίλλι, πολυκλύστιο γυμνὸν ἐπ' ἡϊόνι,
οἰνηρῆς Λεσβοιο παρὰ σφυρὺν· αἰγίλιπος δε
πέτρου ὑλιβρέκτῳ κεῖσαι ὑπὸ πρόποδι.

502.—ΝΙΚΑΙΝΕΤΟΥ

Ἥριον εἰμὲ Βίτωνος, ὀδοιπόρε· εἰ δὲ Ταρώνην
λείπων εἰς ταύτην ἔρχεαι Ἀμφίπολιν,
εἰπεῖν Νικαγόρα, παίδων ὅτι τὸν μόνον αὐτῷ
Στρυμονίης ἐρίφων ᾤλεσε πανδυσίη.

503.—ΔΕΩΝΙΔΑ

- α. Ἀρχαίης ᾧ θινὸς ἐπεστηλωμένον ἄχθος,
εἵποις ὄντιν' ἔχεις, ἢ τίνας, ἢ ποδαπὸν.
β. Φιντων' Ἑρμιονῆα Βαθυκλεος, δν πολὺν κύμα
ᾤλεσεν, Ἀρκτούρου λαίλαπι χρησάμενον.

504.—ΤΟΥ ΑΥΤΟΥ

Πάρμις ὁ Καλλογνώτου ἐπακταῖος καλαμεντής,
ἄκρος καὶ κίχλης καὶ σκάρου ἰχθυβολεύς,

BOOK VII. 500-504

500. —ASCLEPIADES

WAYFARER who passest by my empty tomb, when thou comest to Chios tell my father Melesagoras that the evil south-easter destroyed me, my ship, and my merchandise, and naught but the name of Euppus is left.

501.—PERSES

THE wintry blasts of the east wind cast thee out naked, Phillis, on the surf-beaten shore beside a spur of Lesbos rich in wine, and thou liest on the sea-battered foot of the lofty cliff

502. —NICAENETUS

I AM the tomb, traveller, of Bito, and if leaving Torone thou comest to Ampyropolis, tell Nicagoras that the Strymonian wind at the setting of the kites was the death of his only son.

503.—LEONIDAS OF TARENTUM

A "O stone standing a burden on the ancient beach, tell me whom thou holdest, whose son and whence" B. "Phinto the son of Bathycles of Herminone, who perished in the heavy sea, encountering the blast of Arcturus."¹

504.—BY THE SAME

PARMIS, Callignotus' son, the shore-fisher, a first class hand at catching wrasse and scaros and the

¹ i.e. a September gale.

GREEK ANTHOLOGY

καὶ λάβρον πέρις δαλεάρπαγος, ὅσσα τε κοίλας
 σπαραγγας πέτρας τ' ἐμβυθίου νεμεται,
 ἄγρης ἐκ πρώτης πῶτ' ἰουλίδα πετρησσαν
 δακνίζων, ἀλοῆν ἐξ ἄλος ὑρίμενος,
 ἔφθιτ'· ὀλισθηρὴ γὰρ ὑπ' ἐκ χειρὸς αἴξασα
 ὥχετ' ἐπὶ στεινὸν κυλλομένη φάρυγα.
 χῶ μιν μηρίνθων καὶ δουνάκος ἀγκιστρῶν τε
 ἐγγυς ἀπὸ πναιῆς ἦκε κυλαιδομενος.
 νήματ' ἀναπλήσας ἐπιμοίρια· τοῦ δὲ θανόντος
 Γρίπων ὁ γριπεὺς τοῦτον ἔχωσε τάφον.

505 -ΣΑΠΦΟΤΣ

Τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενίσκος
 κύρτον καὶ κώπαν, μῶμα κατοξότας.
 See G. A. Elton, *Specimens of the Classic Poets*, i. p. 108.

506. -ΛΕΩΝΙΔΑ

Κῆν γῆ καὶ πόντῳ κεκρίμμεθα· τοῦτο περισσὸν
 ἐκ Μοιρέων Θάρους Χαρμίδου ἠνυσάτο.
 ἦ γὰρ ἐπ' ἀγκύρης ἔσχατον βάρος εἰς ἅλα δυνων,
 ἰονίον θ' ὑγρὸν κῆμα κατερχόμενος.
 τὴν μὲν ἔσωσ', αὐτὸς δὲ μετὰ τροπος ἐκ βυθοῦ ἄρρων
 ἦδη καὶ ναῦταις χεῖρας ὑρεγνύμενος,
 ἐβρωθῆν· τοῖόν μοι ἐπ' ἄγριον εὖ μέγα κῆτος
 ἦλθεν, ἀπεβροξεν δ' ἄχρῃς ἐπ' ὀμφαλιον.
 χῆμῃσι μὲν ναῦται, ψυχρὸν βάρος, ἐξ ἄλως ἡμῶν
 ἦρανθ', ἡμῇσι δὲ πρίστις ἀπεκλάσατο
 ῥόνι δ' ἐν ταύτῃ κακὰ λειψάνα Θάρουτος, ὦνερ,
 ἐκρυψαν· πάτρην δ' οὐ πάλιν ἰκυμεθα.

BOOK VII. 504-506

perch, greedy seizer of the bait, and all fish that live in crevices and on rocky bottoms, met his death by biting¹ a rock-dwelling urchin² from his first catch of the day, a fish he lifted from the sea for his destruction, for slipping from his fingers, it went wriggling down his narrow gullet. So breathed he his last, rolling over in agony, near his lines, rod, and hooks, fulfilling the doom the destinies spun for him, and Grapo the fisherman built him this tomb.

505.—SAPPHO

His father, Meniscus, placed on Pelagon's tomb a weel and oar, a memorial of the indigent life he led.

506.—LEONIDAS OF TARENTUM

I am buried both on land and in the sea, this is the exceptional fate of Tharsys, son of Charmides. For diving to loosen the anchor, which had become fixed, I descended into the Ionian sea, the anchor I saved, but as I was returning from the depths and already reaching out my hands to the sailors, I was eaten, so terrible and great a monster of the deep came and gulped me down as far as the navel. The half of me, a cold burden, the sailors drew from the sea, but the shark ate off the other half. On this beach, good Sir, they buried the vile remains of Tharsys, and I never came home to my country.

¹ To kill it.

² Now called "urchin," not a wrasse (as L. and G.), but a small, rather prickly rock-fish.

GREEK ANTHOLOGY

507A.—ΣΙΜΩΝΙΔΟΥ

Ἄνθρωπ', οὐ Κροίσου λείσσεις τάφον, ἀλλὰ γὰρ
 ἀνδρὸς
 χερνύτῃσι μικρὸς τύμβος, ἐμοὶ δ' ἱκανός.

507B.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐπιδὼν νύμφεια λέχη κατέβην τὸν ἄφυκτον
 Ἰὼργιππος ξανθῆς Φερσεφώνης θάλαμον.

508.—ΤΟΥ ΑΥΤΟΥ

Πανσανίην ἱγτρὸν ἐπώνυμον, Ἀγχίτῃσι υἱόν,
 τὸνδ', Ἀσκληπιάδην, πατὴρ ἔθαψε Ἰέλα,
 δὲ πλείστους κρυεραῖσι μαραιομένους ὑπὸ νοῦστοις
 φῶτας ἀπέστρεψε Φερσεφώνης θαλάμων.

509.—ΤΟΥ ΑΥΤΟΥ

Σῆμα Θεόγνιδος εἰμὶ Σιωπέος, ᾧ μ' ἐπέθηκεν
 Ἰ'λαῦκος ἑταιρείης ἀντὶ πυλινχρονίου.

510.—ΤΟΥ ΑΥΤΟΥ

Σῶμα μὲν ἄλλοδαπὴ κεύθει κόνας· ἐν δέ σε πόντῳ,
 Κλείσθευς, Εὐξείνῃ μοῖρ' ἔκειχεν θανάτου
 πλαζόμενον· γλυκεροῦ δὲ μελίφρονος οἴκαδε νόστοι
 ἤμπλακες, οὐδ' ἔκεν Χίον ἐπ' ἀμφιρύτην.

A. Esdaile, *The Poetry Review*, Sept. 1913.

511.—ΤΟΥ ΑΥΤΟΥ

Σῆμα καταφθιμένοιῳ Μεγακλῆος εὖτ' ἂν ἴδωμαι,
 οἰκτεῖρώ σε, τάλαν Καλλία, οἷ' ἔπαθες.

BOOK VII. 507A-511

507A.—SIMONIDES

THOU seest not the grave of Croesus, but a poor labourer's tomb is this, yet sufficient for me.

507B.—BY THE SAME

I, GORGALUS, without having looked on the bridal bed, descended to the chamber that none may escape of fair-haired Persephone.

508.—BY THE SAME

HIS city Gela buried here Pausanias, son of Anchutes, a physician of the race of Aesclepius, bearing a name¹ expressive of his calling, who turned aside from the chambers of Persephone many men wasted by chilling disease.

509.—BY THE SAME

I AM the monument of Theognis of Sinope, erected over him by Glaucus for the sake of their long companionship.

510.—BY THE SAME

THE earth of a strange land lies on thy body, Cleisthenes, but the doom of death overtook thee wandering on the Euxine sea. Thou wast cheated of sweet, homed home-coming, nor ever didst thou return to sea-girl Chios.

511.—BY THE SAME

WHEN I look on the tomb of Megacles dead, I pity thee, poor Callias, for what thou hast suffered.

¹ Still of pain.

GREEK ANTHOLOGY

512.—ΤΟΥ ΑΥΤΟΥ

Τῶνδε δι' ἀνθρώπων ἀρετὰν οὐχ ἴκετο καπνὸς
αἶθερα δαιομένης εὐρυχόρου Τεγέας.
αἱ βούλυντο πόλιν μὲν ἐλευθερίᾳ τεθαλνίαν
παισὶ λιπεῖν, αὐτοὶ δ' ἐν προμάχοισι θανεῖν.

513.—ΤΟΥ ΑΥΤΟΥ

ἦ ποτε Πρωτόμαχος, πατὴρ περὶ χεῖρας ἔχοντας,
ἦνικ' ἀφ' ἡμερτὴν ἔπειεν ἡλικίην·
ὦ Τιμωναρίδῃ, παιδὸς φίλου οὐ ποτε λήξεις
οὐτ' ἀρετὴν ποθέων οὔτε σαοφροσύνην

514.—ΤΟΥ ΑΥΤΟΥ

Αἰδῶς καὶ Κλεόδημον ἐπὶ προχοῇσι θεαίρου
ἀενείου στονόεντ' ἤγαγεν εἰς θάνατον,
Θρηίκιῳ κυρσαντα λόχῳ· πατὴρ δὲ κλεεννὸν
Διφίλου αιχμητῆς υἱὸς ἔθηκε δνομα.

515.—ΤΟΥ ΑΥΤΟΥ

Αἰαῖ, νοῦσε βαρεῖα τί δὴ ψυχαῖσι μεγαίρεις
ἀνθρώπων ἐρατῇ παρ' νεότητι μένειν,
ἦ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας
ἤθεον, πρὶν ἰδεῖν κουριδίην ἄλοχον.

516.—ΤΟΥ ΑΥΤΟΥ

Οἱ μὲν ἐμὲ κτείναντες ὁμοίων ἀντιτύχοιεν,
Ζεῦ Ξένι· αἱ δ' ὑπὸ γᾶν θέατες δναιτο βίου.

BOOK VII. 512-516

512.—BY THE SAME

THROUGH the valour of these men the smoke of spacious Tegea in flames never went up to heaven. They resolved to leave to their children their city prospering in freedom and to die themselves in the forefront of the fight.

513.—BY THE SAME

PROTOMACHUS said, when his father was holding him in his arms as he breathed forth his lovely youth, "Timenorides, never shalt thou cease to regret thy dear son's valour and virtue."

514.—BY THE SAME

SHAME of retreat led Cleodemus, too, to mournful death when on the banks of ever-flowing Theaerus he engaged the Thracian troop, and his warrior son made the name of his father, Diphilus, famous.

515.—BY THE SAME

ALAS, cruel sickness, why dost thou grudge the souls of men their sojourn with lovely youth? Timarchus, too, in his youth thou hast robbed of his sweet life ere he looked on a wedded wife.

516.—BY THE SAME

ZEUS, Protector of strangers, let them who slew me meet with the same fate, but may they who laid me in earth live and prosper¹

¹ On the grave of one slain by robbers. cp. Nos. 510, 581

517.—ΚΑΛΛΙΜΑΧΟΥ

Ἡῶσι Μελάνιππον ἐθάπτομεν, ἥελίου δὲ
 δυομένου Βασιλὸν κίτθανε παρθενικῇ
 αὐτοχερί· ζῶειν γάρ, ἀδελφεὸν ἐν πυρὶ θεῖσα,
 οὐκ ἔτλη. δίδυμον δ' αἶκος ἐσεῖδε κακὸν
 πατρὺς Ἀριστίπποιο· κατήφησεν δὲ Κυρήνη
 πᾶσα, τὸν εὐτεκνον χῆρον ἰδοῦσα δόμον.

5

518.—ΤΟΥ ΑΥΤΟΥ

Ἄστακίδην τὸν Κρήτα, τὸν αἰκόλον, ἤρπασε Νύμφη
 ἐξ ὄρεος· καὶ νῦν ἱερὸς Ἄστακίδης.
 οὐκέτι Δικταίῃσιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν
 ποιμένες, Ἄστακίδην δ' αἰὲν αἰεσόμεθα.

519.—ΤΟΥ ΑΥΤΟΥ

Δαίμονα τίς δ' εὖ οἶδε τὸν αὔριον, ἄνικα καὶ σέ,
 Χάρμι, τὸν ὀφθαλμοῖς χθιζὸν ἐν ἀμετέροις,
 τῇ ἑτέρα κλαύσαντες ἐθάπτομεν; οὐδὲν ἐκείνου
 εἶδε πατὴρ Διοφῶν χρῆμ' ἀνιαιροτερον.

520.—ΤΟΥ ΑΥΤΟΥ

Ἦν δέξῃ Τίμαρχον ἐν Ἰλίδος, ὄφρα πύθῃαι
 ἢ τι περὶ ψυχῆς, ἢ πάλι πῶς ἔσεαι,
 δέξασθαι φυλῆς Πτολεμαίδος, νιέα πατρὸς
 Πανσανίου· δῆεις δ' αὐτὸν ἐν εὐσεβέων.

521.—ΤΟΥ ΑΥΤΟΥ

Κύζικον ἦν ἔλθης, ὀλύγος πόνος Ἰππακὸν εἰρεῖν
 καὶ Διδύμην· ἀφανὴς αὖτις γὰρ ἡ γενεή
 καὶ σφιν ἀνιηρὸν μὲν ἐρεῖς ἔπος, ἔμπα δὲ λέξαι
 τοῦθ', ὅτι τὸν κείνων ὧδ' ἐπέχω Κριτίην.

517.—CALLIMACHUS

It was morning when we buried Melanippus, and at sunset the maiden Basilo died by her own hand, for after laying her brother on the pyre she could not abide to live. The house of their father Aris-tippus witnessed a double woe, and all Cyrene stood with downcast eyes, seeing the home bereft of its lovely children.

518.—BY THE SAME

A NYMPH from the mountains carried off Astacides the Cretan goat-herd, and now Astacides is holy. No more, ye shepherds, beneath the oaks of Dicte shall we sing of Daphnis, but ever of Astacides.

519.—BY THE SAME

Who knows well to-morrow's fate, when thee, Charmis, who wast yesterday in our eyes, we be-wailed and buried next day. Thy father Diophon never looked upon any more grievous thing.

520.—BY THE SAME

If thou wouldst seek Timarctus in Hades to enquire anything about the son, or about how it shal. be with thee hereafter, ask for Pausanias' son of the tribe Ptolemais, and t is in the abode of the pious that thou shalt find him.

521.—BY THE SAME

If thou comest to Cyzicus, it will be little trouble to find Hippacus and Didyme, for the family is by no means obscure. Then give them this message, grievous indeed, but fail not to give it, that I hold their Critias.

522.—ΤΟΥ ΑΥΤΟΥ

Τιμονόη, τίς δ' ἐσσί; μὰ δαίμονας, οὐ σ' ἂν ἐπέγνων,
 εἰ μὴ Τιμοθέου πατὴρ ἐπὶν ὄνομα
 στήλη, καὶ Μήθυμνα τῇ πόλιν. ἦ μέγα φημί
 χῆρον ἀνιᾶσθαι σὸν πόσιν Εὐθυμένη.

523.—ΤΟΥ ΑΥΤΟΥ

Οἵτινες Ἀλείοιο παρέρπετε σῶμα Κίμωνος
 ἵστε τὸν Ἰππαίου παιῖδα παρερχόμενοι.

524.—ΤΟΥ ΑΥΤΟΥ

- α. Ἡ ῥ' ὑπὸ σοὶ Χαρίδας ἀναπαύεται, β. Εἰ τὸν
 Ἀρίμμα
 τοῦ Κυρηναίου παιῖδα λέγεις, ὑπ' ἐμοί.
 α. ὦ Χαρίδα, τί τὰ νέρθεις; γ. Πολὺς σκότος.
 α. Αἱ δ' ἀνοδοὶ τί;
 γ. Ψεύδος. α. Ὁ δὲ Πλούτων, γ. Μύθος.
 α. Ἀπωλόμεθα.
 γ. Οὗτος ἐμὸς λόγος ὕμνιν ἀληθινός· εἰ δὲ τὸν ἥδυν δ
 βούλει, πελλαίου βοῦς μέγας εἰν αἶδη.

525.—ΤΟΥ ΑΥΤΟΥ

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με
 ἴσθι Κυρηναίου παιῖδά τε καὶ γυνέτην.
 εἰδείης δ' ἅμφω κεν· ὁ μὲν κοτε πατρίδος ὄπλων
 ἥρξεν ὁ δ' ἥεισεν κρέσσονα βασκανίης
 οὐ νέμασις· Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παιῖδας δ
 μὴ λοξῶ πολλοὺς οὐκ ἀπέθερτο φίλους.

522.—BY THE SAME

TIMONOE! But who art thou? By heaven I would not have recognised thee, had not thy father's name Timothens and thy city's Methymna stood on the grave-stone. I know of a truth that thy widowed husband Euthymenes is in sore distress.

523.—BY THE SAME

YE who pass by the monument of Clinon of Elis know that it is Hippaeus' son whom ye pass by.

524.—BY THE SAME

A "DOTH Charidas rest beneath thee?" B. "If it is the son of Arimmas of Cyrene that you mean, he does." A. "What is it like below, Charidas?" C. "Very dark." A. "And what about return?" C. "All lies." A. "And Plato?" C. "A myth." A. "I am done for!" C. "This is the truth that I tell you, but if you want to hear something agreeable, a large ox in Hades costs a shilling." (?)

525.—BY THE SAME

KNOW thou who passest my monument that I am the son and father of Calamachus of Cyrene. Thou wilt have heard of both, the one once held the office of general in his city and the other sang songs which overcame envy. No marvel, for those on whom the Muses did not look askance in boyhood they do not cast off when they are grey.

¹ i.e. all my hopes are gone.

526.—ΝΙΚΑΝΔΡΟΥ ΚΟΛΟΦΩΝΙΟΥ

Ζεῦ πάτερ, Ὀθρυάδα τίνα φέρτερον ἔδρακες ἄλλον,
 ὃς μόνος ἐκ Θυρέας οὐκ ἐθέλησε μολεῖν
 πατρίδ' ἐπὶ Σπάρταν, διὰ δὲ ξίφος ἤλασε πλευρᾶν,
 δοῦλα καταγριψας σκύλα κατ' Ἰναχιδᾶν;

527.—ΘΕΟΔΩΡΙΔΑ

Θεύδατα, κηδεμόνων μέγα δάκρυον, οἷ σε θανόντα
 κώκυσαν, μέλειον πυρσὸν ἀναψύμενοι,
 αἰνόλινε, τρισάωρε· σὺ δ' ἀντὶ γάμου τε καὶ ἡβης
 κάλλιπες ἡδίστη ματρὶ γόους καὶ ἄχῃ.

528.—ΤΟΥ ΑΥΤΟΥ

Εὐρύσορον περὶ σῆμα τὸ Φαιναρέτης ποτὲ κοῦραι
 κέρσαντο ξανθοὺς Θεσσαλιδὲς πλοκάμους,
 πρωτοτόκον καὶ ἄποτμον ἀτυζόμεναι περὶ νύμφην·
 Λάρισσαν δὲ φίλην ἤκαχε καὶ τοκέας.

529.—ΤΟΥ ΑΥΤΟΥ

Τόλμα καὶ εἰς αἶδαν καὶ ἐς οὐρανὸν ἄνδρα κομίζει,
 ἢ καὶ Σωσάνδρον παῖδ' ἐπεβασε πυρᾶς,
 Δωρόθεον· Φθία γὰρ ἐλείθερον ἡμᾶρ λαλλῶν
 ἐρραίσθη Σηκῶν μεσσόθι καὶ Χιμέρας.

530.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μοῖναν σὺν τέκνοις νεκυστόλε δρεξο με πορθμὲν
 τὰν λάλον· ἄρκεῖ σοι φόρτος ὁ Ταυταλίδης·
 πληρώσει γαστήρ μία σὸν σκάφος· εἶσιδε κούρους
 καὶ κούρας, Φοῖβον σκύλα καὶ Ἀρτέμιδος.

526.—NICANDER OF COLOPHON

O FATHER Zeus, didst thou ever see a braver than Othryadas, who would not return alone from Thyrea to Sparta his country, but transfixed himself with his sword after having inscribed the trophy signifying the subjection of the Argives.*

527.—THEODORIDAS

THEODOTUS, cause of many tears to thy kinsmen, who lamented thee dead, lighting the mournful pyre, ill-fated, dead all too early, instead of joy in thy marriage and thy youth, to thy sweet mother is left but groaning and grief.

528.—BY THE SAME

Thy daughters of Thessaly sacrificed their yellow locks at the spacious tomb of Phacnaxte, distraught with grief for the luckless bride dead in her first childbed, and her dear Larissa and her parents were stricken with sorrow

529.—BY THE SAME

DARING leads a man to Hades and to heaven, daring lad Dorotheus, Sosander's son, on the pyre, for winning freedom for Phthia he was smitten midway between Sekoi and Chimera.

530.—ANTIPATER OF THESSALONICA

On Niobe and her children

Thou ferry man of the dead, receive me, who could not hold my tongue, alone with my children, a boat-load from the house of Tantalus is sufficient for thee. One womb shall fill thy boat; look on my boys and girls, the spots of Phoebus and Artemis.

* *cp.* Nos. 430, 431.

GREEK ANTHOLOGY

531.—ΤΟΥ ΑΥΤΟΥ

Αὐτὰ τοι, τρέσσαντι παρὰ χρέος, ἔπασεν ἄδην,
 βαψαμένα κοίλων ἔντος ἀρῇ λαγύμων.
 μήτηρ ἢ σ' ἔτεκεν, Δαμίτριε· φᾶ δὲ σιδαρον
 παίδυς ἐαυφύρδαν μαστον ἔχουσα φυνον,
 ὑφρίων καταβηδὸν ἐπιπρίουσα γένειον,
 δερκομένα λοξαῖς, οἷα Λακαινα, κυραῖς·
 "Λεῖπε τὸν Ἑυρωταν, ἴθι Ἐαρταρον· ἀνίκα δειλὰν
 οἶσθα φυγαῖν, τελεθεῖς οὐτ' ἑμὸς οὔτε Λάκων."

532 — ΙΣΙΔΩΡΟΥ ΑΙΓΕΑΤΟΥ

Ἐκ με γεωμορίας Ἐπεοκλεα πόντιος ἐλπίς
 εἴλκυσεν, ὑθνεῖς ἔμπορον ἐργασίης·
 νῶτα δὲ Τυρσηνῆς ἐπάτευν ἄλος· ἀλλ' ἄμα νηὶ
 πρηγιχθεὶς κεινῆς ὕδασιν ἐγκατέδυν,
 ἄθροον ἐμβρισαντος ἀήματος. οὐκ ἄρ' ἄλως
 αὐτὸς ἐπιπνεῖει κεῖς ὄθονας ἄνεμος.

533.—ΔΙΟΝΤΣΙΟΥ ΑΝΔΡΙΟΥ

Καὶ Δεῖ καὶ Βρομίῳ με διάβροχον οὐ μεγ' ολισθεῖν,
 καὶ μόνον ἐκ δοίων, καὶ βροτὸν ἐκ μακάρων.

534.—ΑΤΤΟΜΕΔΟΝΤΟΣ ΑΙΤΩΛΟΥ

Ἀνθρώπε, ζωὴς περιφείδου, μηδὲ παρ' ὥρην
 ναυτίλος ἴσθι· καὶ ὅς οὐ πολὺς ἀνδρὶ βίος.
 δέιλαις Κλεόνικε, σὺ δ' εἰς λιπαρὴν Θυσσὸν εἰλθεῖν
 ἡπείγεις, Κοίλης ἔμπορος ἐκ Συρίας,
 ἔμπορος, ὦ Κλεόνικε· δυσὶν δ' ὑπὸ Πλειάδος αὐτῇ
 παντοπορών, αὐτῇ Πλειάδι συγκατέδεις.

H. C. Beeching, *In a Garden*, p. 97

BOOK VII. 531-534

531.—BY THE SAME

THE very mother who bore thee, Demetrius, gave thee death when forgetful of thy duty thou didst fly, driving the sword into thy flanks. Holding the steel that reeked with her son's blood, gnashing her teeth, foaming at the mouth, and looking askance like a Spartan woman as she was, she exclaimed "Leave the Eurotas, go to Tartarus. Since thou couldst fly like a coward, thou art neither mine nor Sparta's."

532. ISIDORUS OF AEGÆ

I AM Eteocles whom the hopes of the sea drew from husbandry and made a merchant in place of what I was by nature. I was travelling on the surface of the Tyrrhenian Sea, but with my ship I sank headlong into its depths in a sudden fierce squall. It is not then the same wind that blows on the threshing-floor and fills the sails.

533.—DIONYSIUS OF ANDROS

It is no great marvel that I supped when soaked by Zeus¹ and Bacchus. It was two to one, and gods against a mortal.

534.—AUTOMEDON OF ÆTOLIA

MAN, spare thy life, and go not to sea in ill season. Even as it is, man's life is not long. Unhappy Cleonæus, thou wast hastening to reach bright Thasos, trading from Coele Syria—trading, O Cleonæus, but on thy voyage at the very setting of the Pleiads,² with the Pleiads thou didst set.

¹ i. e. rain.

² Beginning of November

GREEK ANTHOLOGY

535.—ΜΕΛΕΑΓΡΟΣ

Οὐκέθ' ὁμοῦ χιμῆραισιν ἔχειν βίον, οὐκέτι ναίειν
 ὁ τραγύπους ὀρέων Πᾶν ἐθέλω κορυφαίς.
 τι γλυκύ μοι, τί παθεινὸν ἐν οὖρεσιν, ὦλετο Δάφνις,
 Δάφνις δὲ ἡμετέρῃ πῦρ ἔτεκε κραδίῃ.
 ἴστυ τόδ' οἰκίσω· θηρῶν δέ τις ἄλλος ἐπ' ἄγρην
 στελλέσθω, τὰ πάροιθ' οὐκέτι Πανὶ φίλα.

536.—ΛΑΚΛΙΟΥ [ΜΙΤΤΑΗΝΑΙΟΥ]

Οὐδὲ θινῶν ὁ πρέσβυς ἐγὼ ἐπιτέτροφε τύμβῳ
 βότρυι ἀπ' οἰνάνθης ἡμερον, ἀλλὰ βάτον,
 καὶ πρυγέσσας ἀχερδον, ἀποστύφουσας ὀδιτῶν
 χεῖλα καὶ δίψει καρφαλέον φάρυγα.
 ἀλλὰ τις Ἰππῶνακτος ἐπὶ παρὰ σῆμα νέηται,
 εὐχέσθω κνώσσειν εὐμενέοντα νεκρῷ.

537.—ΦΑΝΙΟΥ [ΓΡΑΜΜΑΤΙΚΟΥ]

Ἦρίον οὐκ ἐπὶ πατρί, πολυκλαύτου δ' ἐπὶ παιδὸς
 Λύσις ἄχει κενεὴν τήνδ' ἀνέχῳσε κύριν,
 οὐνομα ταρχύσας, ἐπεὶ οὐχ ὑπὸ χεῖρα τοκῆων
 ἦλυθε δυστήνου λείψανα Μαντιθέου.

538.—ΑΝΤΤΗΣ

Μανθῆς οὗτος ἀνὴρ ἦν ζῶν ποτέ· νῦν δὲ τεθνηκὼς
 ἴσον Δαρείῳ τῷ μεγάλῳ δύναται.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 24.

BOOK VII. 535-538

535.—MELEAGER

No longer do I, goat-footed Pan, desire to dwell among the goats or on the hill-tops. What pleasure, what delight have I in mountains? Daphnis is dead, Daphnis who begot a fire in my heart. Here in the city will I dwell, let some one else set forth to hunt the wild beasts, Pan no longer loves his wild life.

536.—ALCAEUS¹

Not even now the old man is dead, do clusters of the cultivated vine grow on his tomb, but brambles and the astringent wild pear that contracts the traveller's lips and his throat parched with thirst. But he who passes by the tomb of Hipponax should pray his corpse to rest in sleep.

537.—PHANIAS

No monument for his father, but in mournful memory of his lamented son did Lysis build this empty mound of earth, burying but his name, since the remains of unhappy Mantitheus never came into his parents' hands.

538.—ANYTE

This man when alive was Manes,² but now he is dead he is as great as great Darius.

¹ Probably the Messenian.

² A slave's name.

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539.- ΠΕΡΣΟΤ ΠΟΙΗΤΟΤ

Ὁὐ προιδῶν. Θεύτιμε, κακὴν δύσιν ὑετίησ
 Ἄρκτοι ροι, κρυερῆς ἤψας ναυτίλικς,
 ἦ σε, δι' ἀγασίαισιν πολυκλήιδι θέοντα
 νηί, σὺν οἷς ἐτάροις ἡγάγεον εἰς ἄλδην.
 αἰαῖ, Ἀριστοδίκη δὲ καὶ Εὐπόλις, οἱ σ' ἐτέκοιτο, 5
 μύρονται, κενεὸν σῆμα περισχόμενοι.

540. ΔΑΜΑΓΗΤΟΤ

Προς σέ Διός Ξενίου γυννούμεθα, πατρί Χαρίνφ
 ἄγγελον ἐθήβην, ὤκερ, ἐπ' Αἰολίδα
 Νῆμιν καὶ Πολύνικον ὀλωλότε, καὶ τοῖς φαίης,
 ὡς οὐ τὸν δόλιον κλαίμεν ἄμμι μόρον,
 καίπερ ὑπὸ Ἑρηκῶν φθίμενοι χερός, ἀλλὰ τὸ κείνοι 5
 γῆρας ἐν ἀργαλέῃ κείμενον ὀρφανῇ.

541.—ΤΟΥ ΑΥΤΟΥ

Ἔσθης ἐν προμήχοις, Χαιρωνίδα, ὧδ' ἀγορεύσας,
 "Ἡ μόρον, ἥ νίκαν, Ἰεῦ, πολεμοιο δίδου,"
 ἡνίκα τοι περὶ Τάφρον Ἀχαιίδα τῇ τότε νυκτὶ
 δυσμενέες θρασέος δῆριν ἔθεντο πόνον.
 ναὶ μὴν ἀντ' ἀρετῆς σε διακριδὼν Ἀλὶς ἀείδει, 5
 θερμὸν ἀνὰ ξείνην αἷμα χέαντα κύνιν.

542.—ΦΛΑΚΚΟΤ

Ἔβρον χειμερίαις ἀταλὸς κρυμοῖσι δεθέντος
 κούρος ὀλισθηροῖς ποσσὶν ἔθραυσε πάγον,

¹ In November.

² The scene of a battle in which the Spartans defeated the

BOOK VII. 539-542

539.—PERSES

HERGLESS, Theotimus, of the coming evil setting of rainy Arcturus: didst thou set out on thy perilous voyage, which carried thee and thy companions, racing over the Aegæan in the many-oared galley, to Hades. Alas for Aristodice and Eupolis, thy parents, who mourn thee, embracing thy empty tomb.

540.—DAMAGETES

By Zeus, the Protector of strangers, we adjure thee, Sir, tell our father Charin is, in Aeolian Thebes, that Menis and Polynicus are no more, and say this, that though we perished at the hands of the Thracians, we do not lament our treacherous murder, but his old age left in bereavement ill to bear

541.—BY THE SAME

STANDING in the forefront of the battle, Chaerondas, so spakest thou, "Zeus, grant me death or victory," on that night when by Achaean Taphros,* the foe made thee meet him in stubborn battle-strife: verily doth Elys sing of thee above all men for thy valour, who didst then shed thy warm blood on the foreign earth.

542.—FLACCUS

THE tender boy, slipping, broke the ice of the Hebrus frozen by the winter cold, and as he was Messenians, but this epigram must refer to some later combat on the same spot.

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τοῦ παρασυρομένοιο περιρραγὲς αὐχέν' ἔκοψεν
 θηγαλέον ποταμοῦ Βιστονίοιο τρύφος.
 καὶ τὸ μὲν ἱρπάσθη δίναιτ μέρος· ἡ δὲ τεκοῦσα
 λειφθεὺ ὑπερβῆ τέφρῳ μούνον ἔθηκε κάρα.
 μυρομένη δὲ τίλλαινα, "Τέκος, τέκος," εἶπε, "τὸ
 μὲν σου
 πυρκαϊή, τὸ δέ σου πικρὰν ἔθαψεν ὕλωρ."

543.—ΛΔΕΣΠΟΤΟΝ

Πάντα τις ἀρήσαιτο φυγεῖν πλόου, ὅπποτε καὶ σύ,
 θεύγενε, ἐν Λιβυκῷ τύμβον ἔθευ πελαιγεῖ,
 ἡνίκα σοι κεκμηὸς ἐπέπτατο φορτιδί νηϊ
 οὔλον ἀνηρίθμων κείτο νέφος γεράνων.

544.—ΑΔΕΣΠΟΤΟΝ

Εἰπέ, ποτὶ Φθίαν εὐάμπελον ἦν ποθ' ἔκηαι
 καὶ πόλιν ἀρχαίαν, ᾧ ξένε, Θανμακίαν.
 ὥς δρυμὸν Μαλεαῖον ἀναστείβων ποτ' ἔρημον
 εἶδες Δάμπωνος τόνδ' ἐπὶ παιδὶ τάφον
 Δερξία, ὃν ποτε μούνον ἔλον δόλω, σὺδ' ἀναφανδόν,
 κλώπες ἐπὶ Σπάρταν δῖαν ἐπειγόμενον.

545.—ΗΓΗΣΙΠΠΟΤ

Τὴν ἀπὸ πυρκαϊῆς ἐνδέξια φασὶ κέλευθον
 Ἑρμῇ τούτῳ ἀγαθοῖς εἰς Ραδάμανθυν ἄγειν,
 ἥ καὶ Ἀριστόνοος, Χαιρεστράτου οὐκ ἀδάκρυτος
 παῖς, ἡγήσινεω δῶμ' Ἄιδος κατέβη.

1 *op. Bk. IX. No. 66.*

carried away by the current, a sharp fragment of the Bistonian river breaking away cut through his neck. Part of him was carried away by the flood, but his mother laid in the tomb all that was left to her above the ice, his head alone. And, weeping, she cried, "My child, my child, part of thee hath the pyre buried and part the cruel water."¹

543.—ANONYMOUS

ONE should pray to be spared sea-voyages altogether, Theogenes, since thou, too, didst make thy grave in the Libyan Sea, when that tired close-packed flock of countless cranes descended like a cloud on thy loaded ship.²

544.—ANONYMOUS

TALL, stranger, if ever thou dost come to Phthia, the land of vines, and to the ancient city of Thaumacia that, mounting once through the lonely woodland of Malea, thou didst see this tomb of Derxias the son of Lampo, whom once, as he hastened on his way to glorious Sparta, the bandits slew by treachery and not in open fight.

545.—HEGESIPPUS

THEY say that Hermes leads the just from the pyre to Rhadamanthus by the right-hand path, the path by which Aristonous, the not unwept son of Chaerestratus, descended to the house of Hades, the gatherer of peoples.

² Phny (*NH* x. 18) tells of ships being similarly sunk by flocks of quails alighting on them at night.

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546.—ΑΔΕΣΠΟΤΟΝ

Εἶχε κορωνοβόλον πενίης λιμηρὸν Ἀρίστων
 ὄργανον, ᾧ πτηνὰς ἠεροβάλιζε χέναις,
 ἦκα παρυστείχων δολίην ὁδόν, οἷος ἐκείνας
 ψεύσασθαι λοξοῖς ὁμασι φερβομένας.
 οὖν δ' ὁ μὲν εἰν αἰῶνι τὸ δέ οἱ βέλος ὀρφανὸν ἤχου δ
 καὶ χερσὶν ἡ δ' ἄγρη τύμβυν ὑπερπέταται

547.—ΑΡΩΝΙΔΟΥ ΑΛΕΞΑΝΔΡΕΩΣ

Τὰν σταλαν ἐχίραξε Βιανωρ οὐκ ἐπὶ ματρί,
 οὐδ' ἐπὶ τῷ γενέτῃ, πτότμον ἀφειλόμενοι,
 παρθενικᾷ δ' ἐπὶ παιδί κατέστενε δ', οὐχ Τμεισίφ,
 ἀλλ' Ἀῖδα νύμφαν δωδεκέτιν κατὰγων.

548.—ΤΟΥ ΑΥΤΟΥ

- α. Τίς Δαίμων Ἀργεῖος ἐπ' ἡρίῳ; ἄρα σύναιμος
 ἐστὶ Δικαιοτέλους, β. Ἐστὶ Δικαιοτέλους.
 α. Ἦχὼ τοῦτ' ἐλάλησε πανύστατον, ἢ τόδ' ἀληθές,
 κεῖνος ὃδ' ἐστὶν ἀνὴρ; β. Κεῖνος ὃδ' ἐστὶν ἀνὴρ.

549.—ΤΟΥ ΑΥΤΟΥ

Πέτρος ἔτ' ἐν Σειπύλῳ Νιόβῃ θρήνοις ἀναλυζει
 ἑπτὰ δις ὠδίνων δυρομένη θάνατον
 λήξει δ' οὐδ' αἰῶνι γόου. τί δ' ἀλαζόνα μῦθον
 φθέγγετο, τὸν ζωῆς ἄρταγα καὶ τεκεων;

546.—ANONYMOUS

ARISTO had his sling, a weapon procuring him a scanty living, with which he was wont to shoot the winged geese, stealing softly upon them so as to elude them as they fed with sidelong-glancing eyes. Now he is in Hades and the sling noiseless and idle with no hand to whirl it, and the game fly over his tomb.

547-550 ARE BY LEONIDAS OF ALEXANDRIA
AND ARE ISOMEPHA, LIKE BOOK VI Nos. 321-329.

547

BIANOR caught the stone, not for his mother or father, as had been their meet fate, but for his unmarried daughter, and he groaned as he hid the bride of twelve years not to Hymenæus but to Hades.

548

"Who is the Argive Daemon on the tomb? Is he a brother of Diacoteles?" (*Echo*) "A brother of Diacoteles." "Did Echo speak the last words, or is it true that this is the man?" (*Echo*) "This is the man."

549

NIONE, a rock in Sipylos, still sobs and wails, mourning for the death of twice seven children, and never during the ages shall she cease from her plaint. Why did she speak the boastful words that robbed her of her life and her children?

550.—ΤΟΥ ΑΥΤΟΥ

Ναυηγὸς γλαυκοῖο φυγὼν Τρίτωνος ἀπειλὰς
 Ἄνθεὺς Φθιωτὴν οὐ φύγεν αἰνολικόν
 Πηνειοῦ παρὰ χῦμα γὰρ ὤλετο. φεῦ τάλαν δαίτις
 Νηρείδων Νύμφας ἔσχεν ἀπιστοτέρας

551.—ΑΓΛΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ληταῖος καὶ Παῦλος ἀδελφεῖώ ἄμφω ἔόντε
 ξυνήν μὲν βιοτον συζυγίην ἔχετην,
 ξυνὰ δὲ καὶ Μοίρης λαχέτην λῆνα, καὶ παρὰ θῖνα
 βοσπορίην ξυνήν ἀμφεβάλλοντο κόνιν.
 οὐδὲ γὰρ ἀλλήλοισιν ζῶειν ἀπάνευθε δυνάσθην, 5
 ἀλλὰ συνετρεχέτην καὶ παρὰ Φερσεφονην,
 χαιρετον ὦ γλυκερῶ καὶ ὁμοφρονεῖ σῆματι δ' ὑμέων
 ὠφελεν ἰδρῦσθαι βωμὸς Ὀμοφροσύνης.

552.—ΤΟΥ ΑΥΤΟΥ

- α. Ὡ ξένε, τί κλαίεις; β. Διὰ σὸν μόρον. α. Οἶσθα
 τις εἰμι;
 β. Οὐ μα τον ἀλλ' ἔμπη οἰκτρὸν ὄρῳ τὸ τέλος.
 εἰσὶ δὲ τίς, α. Περικλεια. β. Γυνή τίνος; α. Ἀν-
 δρὸς ἀρίστου,
 ῥήτορος, ἐξ Ἀσίης, οὔνομα Μεμνονίου.
 β. Πῶς δέ σε Βοσπορίη κατέχει κονίς; α. Εἶρεο
 Μοῖραν, 6
 ἢ μοι τῆλε πάτρης ξείνων ἔδωκε τάφον.
 β. Παῖδα λίπες, α. Γριέτηρον, ὅς ἐν μεγάρουσιν
 ἄλυνον
 ἐκδέχεται μαζῶν ἡμετέρων σταγόνα.
 β. Αἶθε καλῶς ζῶσι. α. Ναί, ναί, φίλος, εὖχεο κείνῳ,
 ὅφρα μοι ἡβήσας δακρυ φίλον σταλασοί. 10

ANTHEUS, who escaped the threats of sea-green Triton, escaped not the terrible Pithian wolf. For by the stream of Peneus he perished. Unfortunate! to whom the Nymphs were more treacherous than the Nereids.¹

551.—AGATHIAS SCHOLIASTICUS

LEITORUS and Paulus, being two brothers, were united in life, and united in the predestined hour of their death, they lie by the Bosphorus clothed in one shroud of dust. For they could not live apart from each other, but ran together to Persephone. Ha! sweet pair ever of one mind, on your tomb should stand an altar of Concord.

552.—BY THE SAME

A "STRANGER, why mourest thou?" *B* "For thy fate." *A* "Dost know who I am?" *B* "No, by . . . but still I see thy end was wretched, and who art thou?" *A* "Periceta." *B* "Whose wife?" *A* "The wife of a noble man, an orator from Asia, by name Memnonius." *B* "And how is it that thou liest by the Bosphorus?" *A* "Ask Fate who gave me a tomb in a strange land far from my own country." *B* "Didst thou leave a son?" *A* "One of three years old, who wanders up and down the house seeking the milk of my breasts." *B* "May he live and prosper." *A* "Yea, yea, my friend, pray for him, that he may grow up and shed sweet tears for me."

¹ *cp.* No. 269.

553.—ΔΑΜΑΣΚΙΟΥΤ ΦΙΛΟΣΟΦΟΥ

Ζωσίμη, ἡ πρὶν ἐοῦσα μὲν τῷ σώματι δούλη,
καὶ τῷ σώματι νῦν εὔρεν ἐλευθερίην.

554 ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Λατύπος Ἀρχιτελής Ἀγαθίνουρ παιδὶ θανόντι
χερσὶν οἰζυραῖς ἡρμολόγησε ταφον,
ἡϊαί, πέτρον ἐκείνον, ὃν οὐκ ἐκόλψε σίδηρος,
ἀλλ' ἐτακῆ πυκνῶς διακρυσὶ τεγγόμενος
φεῦ, στιλῇ φθιμένῳ κούφῃ μένε, κείνος ἔν' εἶπῃ
“Ὅτως πατρώῃ χεὶρ ἐπέθηκε λίθον.”

555.—ΙΩΑΝΝΟΥ ΠΟΙΗΤΟΥ

Ἐς πόσιν ἄθρῆσασα παρ' ἐσχατίης λῖνα μοίρης
ἦνεσα καὶ χθονίους, ἦνεσα καὶ ζυγίους
τοὺς μὲν, ὅτι ζῶν λίπον ἀνέρα· τοὺς δ', ὅτι τοῖον.
ἀλλὰ πατὴρ μίμνοι παίσω ἐφ' ἡμετέροις.

555B.—ΤΟΥ ΑΥΤΟΥ

Τοῦτο σποφρασύνας ἀντάξιον εὔρεο, Νουτῶ
δίκρνα σοὶ γαμέτας σπεῖσε καταφθιμένῳ.

556 ΘΕΟΔΩΡΟΥ ΤΟΥ ΑΝΩΤΠΑΤΟΥ

Νηλεΐης Ἀΐδης ἐπὶ σοὶ δ' ἐγέλασσε θανόντι,
Τίτυρε, καὶ πεκύων θῆκε σε μιμολόγον.

557.—ΚΤΡΟΥ ΠΟΙΗΤΟΥ

Τρεῖς ἐτέων δεκάδες, Μαΐης χρόνος ἐς τρία δ' ἄλλα
ἔτρεχεν, ἀλλ' Ἀΐδης πικρὸν ἔπεμψε βέλος·
θηλυτέρην δ' ἤρπαξε ῥόδων καλύκεσσιν ὁμοίην,
πάντ' ἀπομαξαμένην ἔργα τὰ Πηνελόπης.

553. DAMASCIUS THE PHILOSOPHER

ZOSIME who was never a slave but a body, has now gained freedom for her body too.

554 —PHILIPPUS OF THESSALONICA

THE mason Architeles with mourning hands constructed a tomb for Agathanor his son. Alas! alas! this stone no chisel cut, but drenched by many tears it crumbled. Thou, tablet, rest lightly on the dead, that he may say "Of a truth it was my father's hand which placed this stone on me."

555. JOANNES THE POET

LOOKING at my husband, as my life was ebbing away, I praised the infernal gods, and those of wedlock, the former because I left my husband alive, the latter that he was so good a husband. But may their father live to bring up our children.

555a.—BY THE SAME

THIS, NOSTO, was the reward thy virtue gained, that thy husband shed tears for thee at thy death.

556. THEODORUS PROCONSUL

On a mime

HADES is grim, but he laughed at thy death, Tityrus, and made thee the mime of the dead.

557 —CYRUS THE POET

MAIA had passed her thirtieth year and was approaching her thirty-third, when Hades cast at her his cruel dart and carried off the woman who was like a rosebud, a very counterpart of Penelope in her work.

558.—ΑΔΕΣΠΟΤΟΝ

Ἄδης μὲν σὺλησεν ἐμῆς νεότητος ὀπώραν,
 κρυψέ δὲ παππῶν μνήματι τῷδε λυθός.
 οὔνομα Ρουφῖνος γενομένη, πᾶσι Λίθριοιο,
 μητρος δ' ἐξ ἀγαθῆς· ἀλλὰ μάτην γενομένη
 ἐν γὰρ ἄκραν μουσῆς τε καὶ ἤβης ἤκου' ἐλασσας,
 φεῦ, σφῶς εἰς ἰδίην, καὶ νεὸς εἰς ἔρεβος.
 κωκυε καὶ σὺ βλέπων τίδε γριμματα μακρόν, ὀδῖτα·
 δη γὰρ ἔφυκ ζωῶν ἢ πᾶσι ἢ πατὴρ.

559.—ΘΙΚΟΣΡΕΒΙΑΣ

Ἰῖδεν Ἀπεστορικὴ τρία πένθεα κείρατα χαίτην
 πρῶτον ἐφ' Ἰπποκριτεῖ καὶ δεύτερον ἀμφὶ Ἀλγηνῶ·
 καὶ νῦν Ἀβλαβίου γοερῶ περὶ σήματι κεῖται,
 αἰδομένη μετὰ κείνον ἐν ἀνθρωποῖσι φανῆναι.

560.—ΠΑΤΑΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰ καὶ ἐπὶ ξείνης σε, Λεόντιε, γαῖα καλύπτει,
 εἰ καὶ ἐρικλαύτων τῇλ' ἔθανες γονέων,
 πολλὰ σοι ἐκ βλεφάρων ἐχυθῇ περιτύμβια φωτῶν
 δάκρυα, δυστλήτῳ πείθει δαπτομένων.
 πᾶσι γὰρ ἦσθα λίην πεφιλημένος, οἷά τε πάντων
 ξυνοῖς ἔων κοῦρος, ξυνοῖς ἔων ἑταρος.
 αἰαῖ, λευγαλέη καὶ ἀμείλιχος ἐπλετο Μοῖρα,
 μηδὲ τεῆς ἤβης, δυσμορε, φεισαμένη.

561.—ΙΟΥΑΙΑΝΟΤ ΑΠΟ ΤΗΑΡΧΩΝ
ΑΙΡΤΠΤΙΟΤ

Ἦ Φύσις ὠδύνασα πολὺν χρόνον ἀνερ' ἔτικτεν
 ἀξίαν εἰς ἀρετὴν τῶν προτέρων ἐτέων,

BOOK VII. 558-561

558.—ANONYMOUS

Hades spoiled the ripe fruit of my youth and the stone hid me in this ancestral tomb. My name was Rufinus, the son of Aetherius and I was born of a noble mother, but in vain was I born, for after reaching the perfection of education and youth, I carried, alas my learning to Hades and my youth to Erebus. Lament long, O traveller, when thou readest these lines, for without doubt thou art either the father or the son of living men.

559.—THEOSEBEIA

THREE sorrows Medicine¹ met with First she shore her hair for Hippocrates, and next for Galen, and now she lies on the tearful tomb of Ablabius, ashamed, now he is gone, to shew herself among men.

560. PAULUS SILENTIARIUS

THOUGH the earth cover thee in a strange land, Leontius, though thou didst die far from thy afflicted parents, yet many funeral tears were shed for thee by mortals consumed by insufferable sorrow For thou wert greatly beloved by all and it was just as if thou wert the common child, the common companion of every one. Ah! direful and merciless was Fate that spared not even thy youth

561.—JULIANUS, PREFECT OF EGYPT

NATURE after long labour gave birth to a man whose virtue was worthy of former years, Craterus

¹ 'Anacrotia is the same as 'Ardw daughter of Aesculapius.

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τὸν Κρατερὸν σοφίην τε καὶ οὔνομα, τὸν καὶ ἀνιγροῖς
 κινήσαντα γόφῳ διακρυον ἀντιπαλοῖς
 εἰ δὲ νέος τέθνηκεν, ὑπέρτερα νηματα Μοίρης
 μέμψο, βουλομένης κόσμον ἄκοσμον ἔχειν.

5

562.—ΤΟΥ ΑΥΤΟΥ

ὦ φθέγμα Κρατεροῖο, τί σοι πλέυν εἰ γε καὶ αὐδῆς
 ἔπλεο καὶ σιγῆς αἷτιον ἀντιπύλοισι
 ζῶντος μὲν γὰρ ἅπαντες ἐφώνεον· ἐπὶ δὲ τελευτῆς
 ὑμετερῆς ἰδίην αὖθις ἔδησαν ὅπα.
 οὔτις γὰρ μετὰ σείο μόρον τέτληκε τανύσσαι
 ὦτα λόγοις· Κρατερῶ δ' ἔσ' τέλος ἡδε λόγοις.

5

563.— ΠΥΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Σιγῆς Χρυσείμαλλε τὸ χάλκεον, οὐκέτι δ' ἡμῖν
 εἰκόνας ἀρχηγόνων ἐκτελείεις μερόπων
 νεύμασιν ἀφθύγγοισι· τεῇ δ', ὀλβιστε, σιωπῇ
 νῦν στιγερὴ τελέθει, τῇ πρὶν ἐθελγόμεθα.

564.—ΑΔΕΣΠΙΟΤΟΝ

Τῇ δέ ποτ' ἀκτερέιστον ἐδέξατο γαῖα χανούσα
 Λαοδίκην, δητῶν ὕβριν ἀλενομένην.
 σῆμα δ' ἁμαλδύναντος ἀνωίστατο χρόνιοι,
 Μάξιμος ἐκδηλον θῆκε' Ἀσίης ὑπατος,
 καὶ κούρης χάλκειον ἐπέ τύπον ἐφράσατ' ἄλλη
 κείμενον ἀκλειῶς, τῷ δ' ἐπέθηκε κύκλω.

5

BOOK VII 561-564

(strong) in name and in wisdom, whose death moved to tears even his grievous opponents. If he died young, blame the supreme decree of Fate who willed that the world should be despoiled of its ornament.

562. —BY THE SAME

O ELOQUENCE of Craterus, what profits it thee if thou wast a cause of speech or of silence to thy adversaries? When thou didst live, all cried out in applause, but after thy death the mouths of all are sealed, for none any more would lend an ear to speeches. The art of speaking perished with Craterus.

563 —PAULUS SILENTIARIUS

THOU art bound in brazen silence, Chryseomallus, and no longer dost thou figure to us the men of old time in dumb show.¹ Now, most gifted man, is thy silence, in which we once took delight, grievous to us.

564.—ANONYMOUS

HERE on a time the earth opened to receive Laodice,² not duly laid to rest, but flying from the violence of the enemy. Unreckonable Time having effaced the monument, Maximus the Proconsul of Asia brought it again to light, and having noticed the girl's bronze statue lying elsewhere unhonoured, he set it up on this circular barrow.

¹ The play on the two senses of "oculus" cannot be reproduced.

² He was a name.

³ The daughter of Priam.

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565.—ΙΟΥΤΑΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΥΠΤΙΟΥ

Αὐτὴν Θεωδοσίην ὁ ζωγριΐφος. αἶθε δε τέχνης
ἤμβροτε, καὶ λιθὴν δῶκεν οδυρομένοις.

566. ΜΑΚΗΔΟΝΙΟΥ ΤΗΑΤΟΥ

Γαῖα, καὶ Εἰλείθεια, σὺ μὲν τέκες, ἡ δὲ καλύπτεις·
χαιρετον' ἀμφοτέρας ἵνυσα το πτωδίων.
εἴμι δέ, μὴ νοέων πόθι νίσομαι· οὐδὲ γὰρ ἑμέας
ἢ τίνος ἢ τίς ἐὼν οἶδα πόθεν μετεβην.

567.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Κανδαύλου τόδε σῆμα δικῇ δ' ἐμὸν οἶτον ἰδοῦσα
οὐδὲν ἀλιτράνειν τὴν παρακοιτὴν ἔφη
ἥθελε γὰρ δισσοῖσιν ὑπ' ἀνδρῶσι μηδὲ φανῆναι,
ἀλλ' ἢ τοῦ πρὶν ἔχειν, ἢ τοῦ ἐπισταμένου
χρὴν ἄρα Κανδαύλῃ παθεῖν κακόν· οὐ γὰρ ἂν ἔτλη
δείξαι τὴν ἰδίην ὀμμασιν ἀλλοτρίοις.

568.—ΤΟΥ ΑΥΤΟΥ

Ἑπτὰ με δις λυκάβαντας ἔχουσιν ἀφίρπασε δαίμων,
ἦν μούνην Διδυμῷ πατρὶ Θάλεια τέκεν.
ὦ Μοῖραι, τί τοσούτον ἀπηνέες, οὐδ' ἐπὶ παστοῖς
ἤγαγετ' οὐδ' ἐρατῆς ἔργα τεκνοσπορίας,
οἳ μὲν γὰρ γονέες με γαμήλιον εἰς Ἱμεναίων
μέλλον ἄγειν· στυγεραὺ δ' εἰς Ἀχέροντος ἔβην.
ἀλλὰ θεοί, λιτομαι, μητρός γε γούους πατέρας τε
παύσατε, τηκομένων εἵνεκ' ἐμεῦ φθιμένης.

565.—JULIANUS, PREFECT OF EGYPT

THE painter limned Theodote just as she was.
Would his art had faled him and he had given
forgetfulness to us who mourn her.

566. MACEDONIUS CONSUL

EARTH and Hithys, one of you brought me to
birth, the other covers me. Farewell! I have run
the race of each¹ I depart, not knowing whither I
go, for neither do I know who I was or whose or
from whence when I came to you.

567.—AGATHIAN SCHOLASTICUS

THIS is the monument of Candaulus,² and Justice
seeing my fate said that my wife committed no
crime, for she wished not to be seen by two men,
but wished either her first husband or him who knew
her charms to possess her. It was fated for Can-
daules to come to an evil end; otherwise he would
never have ventured to show his own wife to strange
eyes.

568.—BY THE SAME

FATE carried me off but fourteen years old, the
only child that Thaha bore to Didymus. Ah, ye
Destinies, why were ye so hard-hearted, never bringing
me to the bridal chamber or the sweet task of
conceiving children? My parents were on the point
of leading me to Hymen, but I went to loathed
Acheron. But, ye gods, still I pray, the plants of
my father and mother who wither away because of
my death.

¹ What he means is "the race of life and death."

² See Herod. l. II.

569.—ΤΟΥ ΑΥΤΟΥ

Ναὶ λίτομαι, παροδίτα, φίλῳ καταλεξον ἀκοίτη.
 εὖτ' ἂν ἐμὴν λείψσης πατρίδα θιεςσαλὴν·
 Κάτθανε σὴ παράκοιτις, ἔχει δέ μιν ἐν χθονὶ τύμβος,
 αἰαῖ, Ἰσοπορίας ἐγγύθεν ἡόνος·
 ἀλλὰ μοι αὐτόθι τεύχε κενήριον ἐγγύθι σείο, δ
 ὄφρ' ἀναμιμνήσκῃ τῆς ποτὲ κουριδίης."

570.—ΑΔΕΣΠΙΟΤΩΝ

Δουλκίτιον μὲν ἄνακτες ἄκρον βιότοιο πρὸς ὄλβον
 ἤγαγον ἐξ ἡρετῆς καὶ κλέος ἀνθυπείτων·
 ὥς δὲ φύσις μιν ἔλυσεν ἀπὸ χθονός, ἀθίνατοι μὲν
 αὐτὸν ἔχουσι θεοί, σῶμα δὲ σηκὸς ὄδε.

571.—ΔΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ὅρφέος οἰχομένου, τάχα τις τότε λειπετὴ Μοῦσα·
 σεῦ δέ, Πλάτων, φθιμένου, παύσατο καὶ κιθαρῇ
 ἦν γὰρ ἔτι πρῶτων μελέων ὀλίγη τις ὑπορρῶξ
 ἐν σαῖς σωζομένη καὶ φρεσὶ καὶ παλάμαις.

572.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Οὐχ ὅσίοις λεχέσσιν ἐτέρπετο λάθριος ἀνὴρ,
 λέκτρον ὑποκλέπτων ἀλλοτρίης ἀλόχου·
 ἐξαπίνης δὲ δόμων ὄροφῇ πέσε, τοὺς δὲ κακούργους
 ἔσκεπεν, ἀλλήλοις εἰσέτι μισγομένους.
 ξυνὴ δ' ἀμφοτέρους κατέχει παγίς· εἰν ἐνὶ δ' ἄμφω δ
 κείνται, σιζυγίης οὐκέτι παυόμενοι.

BOOK VII. 569-572

569.—BY THE SAME

Yea, I pray thee, traveller, tell my dear husband, when thou seest my country Thessaly, "Thy wife is dead and rests in her tomb, alas, near the shore of the Bosphorus. But build me at home a cenotaph near thee, so that thou mayest be reminded of her who was once thy spouse."

570.—ANONYMOUS

Our prince, owing to his virtues, promoted Dulcitus to great wealth and proconsular rank, and now that Nature has released him from earth, the immortal gods possess himself, but this enclosure his body

571.—LEONTIUS SCHOLASTICUS

When Orpheus departed, perchance some Muse survived, but at thy death, Plato,¹ the lyre ceased to sound. For in thy mind and in thy fingers there yet survived some little fragment at least of ancient music.

572.—AGATHIAS SCHOLASTICUS

A CERTAIN man secretly took his pleasure in unholy intercourse, stealing the embraces of another man's wife; but of a sudden the roof fell in and buried the sinners still coupled. One trap holds both, and together they lie in an embrace that never ceases.

¹ A contemporary musician.

573.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Χειροδίου τέδε σῆμα, τὸν ἔτρεφεν Ἀτθίη ἄρουρα
 μέγα δόνησεν τῆς προτερῆς δεκάδος,
 ρηιδίως πεύκοντα διασπλον, ἢλλα διαζῶν
 εὐπότε τῆς ἐρχοῦς οὐδ' ἔσον στραπύτα.

574.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

ἦν μοι μὲν ἐμὴ λήνη συνίχου Ἀγαθονικῆ
 λιοῖρα δὲ δαιμαίνετο οἱ δέμας νομοῦ
 ἢλλὰ μὲν ἠρπύξασα σοφῶν ἡμέρας θιμῶν,
 οἶπτα τῆς νομικῆς ἐμπλῶς ἡλικίης
 οἶκτρα δ' ὑπερτιμῶσι κατεστονίχισαν ἑταῖρος
 πεμνον, οὐ θιάσου κόσμος οἰονόμενοι
 ἢ δὲ κομῆν τιλλοῦσα γοφὴ πληκτίζετο μητρ.
 αἶαι, τὸν λογιῶν μυχθὸν ἐπισταμένη.
 ἔμνη δαδῖος οἶτος, δὲ ἐν νεότητι μαρτυρεῖ
 ἐκφυγε τὴν βίοντος θάσσον αὐατροσὺνη.

575.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Σῆμα Ῥαθῆς ἱερῆς δὲ γένετ' ἔλκεν, ἡντι δὲ πατρὶς
 ἔσπετο τῆρ δὲ πολίη, σπῆδομένη τέκτων
 αὐτῇ δαιμονιστοῖο λῆχος παρμήσε Ἰουέλλου,
 δὲ παρὸς εὐνομένη ἱέμοσε θῆκε πολίη
 γρήτ' μὲν μορον εὔσον, δέφαλλα δὲ μυρία κυελα
 ζῶειν τῶν ἀγαθῶν οὐ δεχυμεσθῆ κορον

576.—ΙΟΥΔΑΙΑΝΟΥ ΑΠΟ ΤΗΑΡΧΩΝ
ΑΠΡΤΗΤΙΟΥ

α. Κοτθανε, ὦ Πυρρων, β. Ἐπέχω α. Πυμά-ης
 μετὰ μοῖραν
 φῆς ἔπεχω, β. Ἐπέχω. α. Σιτίψω ἔπανε
 τάφος.

573. LEONTIUS SCHOLASTICUS

THIS is the tomb of Cheiredius whom the Attic land nourished, an orator the image of the ancient ten,¹ ever easily convincing the judge, but when himself a judge never swerving a hairs breadth from the straight path.

574.—AGATHIAS SCHOLASTICUS

AGATHONICUS had diligently studied jurisprudence, but Fate has not learnt to fear the laws, and laying hands on him tore him from his learning in it, before he was of lawful age to practise. His fellow-students bitterly lamented over his tomb, mourning for the ornament of their company, and his mother tearing her hair in her mourning heart, remembering, alas, the labour of her womb. Yet blest was he in fading young and escaping early the iniquity of life.

575.—LEONTIUS SCHOLASTICUS

THE tomb is Rhodé's. She was a Tyrian woman, and quitting her country came to this city for the sake of her children. She adorned the bed of Gemellus of eternal memory, who formerly was a professor of law in this city. She died in old age, but should have lived for thousands of years: we never feel we have enough of the good.

576.—JULIANUS, PREFECT OF EGYPT

A "Are you dead, Pyrrho?" B. "I doubt it."
A "Even after your final dissolution, do you say you doubt?" B. "I doubt." A "The tomb has put an end to doubt."

¹ The celebrated ten Attic orators.

² The sceptic philosopher.

577.—ΤΟΥ ΑΥΤΟΥ

Ὅστις με τριηδοίσι μέσαις τάχιστα θανόντα,
 λυγρὰ παθῶν τυμβου μὴδ' ὀλίγοις τυχοί.
 πάντες ἔπει Τιμωνα νεκρὸν πατεουσιν οἴται,
 καὶ μὲν οἱ ἄμμι μόνους ἄμμορος ἡσυχίης.

578.—ΑΓΓΛΗΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἰὸν κρατερόν Πανότῃρα, τὸν ἄγρει τῆρα λεόντων,
 τὸν λασσιωστερνῶν κεντορὰ παρδαλίων,
 τυμβὸς ἔχει γλαφυρῆς γὰρ ἄπο χθονὸς ἔκτανε βαιὸς
 σκορπίου, οὐτι, σὰς ταρσόν ὀρεσσιβατήν.
 αἰγανὴ δὲ τυλαινα σιγῇ τε πὰρ χθονὶ κείται,
 αἰαῖ, θαρσαλέων παιγνία δορκαλίδων.

579.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Πέτρον ὀρεῖν ῥητῆρος αἰὲ γελώσαν ὀπωπῆν,
 ἐξοχὸν εἰν ἀγοραῖς, ἐξοχὸν ἐν φίλῃ.
 ἐν δὲ Διωνυσίου θηενόμενος οἴλετο μῦθος
 ὑψόθεν ἐκ τέγους σὺν πλεονεσσι πεσών,
 βαιὸν ἐπιξήσας, ὅσον ἤρκεσε τούτον ἔγωγε
 ἄγχιον οὐ καλέω, τὸν δὲ φύσει θύνατον.

580.—ΙΟΥΔΑΙΑΝΟΤ ΑΙΥΤΠΤΙΟΤ

Οὐποτέ με κρίψαις ὑπὸ πυθμένα ιερίαν αἶψα
 τόσσον, ὅσον κρυψαὶ πινσκοπὸν δῆμα Δικτῆς.

581.—ΤΟΥ ΑΥΤΟΥ

Ἄντὶ φόνον ταφὸν ἄμμι χαρίζαι, ἀλλὰ καὶ αὐτὸς
 ἰσῶν ἀντιτυχοῖς οὐρανοθεν χαρίτων

¹ i. e. long enough to see his obituary in order.

577.—BY THE SAME

MAY he who buried me at the cross-roads come to an ill end and get no burial at all, since all the travellers tread on Timon and in death, the portion of all, I alone have no portion of repose

578.—AGATHIAS SCHOLASTICUS

IN this tomb rests strong Panopeus the lion-hunter, the piercer of shaggy-breasted panthers, for a terrible scorpion issuing from a hole in the earth smote his heel as he walked on the hills and slew him. On the ground, alas, lie his poor javelin and spear to be the playthings of impudent deer

579. LEONTIAS SCHOLASTICUS

THOU seest the ever-smiling face of Peter the orator, excellent in debate, excellent in friendship. In the theatre whilst looking at the performance he fell from the roof with others and was the only one who died, after surviving a short time, sufficient for his needs.¹ I call this no violent death, but a natural one.

580.—JULIANUS, PREFECT OF EGYPT

NEVER shalt thou hide me even in the very bottom of the earth in a manner that shall hide the all-seeing eye of Justice.²

581.—BY THE SAME

THOU givest me a tomb in return for murdering me, but may heaven grant thee in return the same kindness.

¹ This and the following are supposed to be addressed to his murderers by a man killed by robbers. *cp.* No. 810.

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582.—ΤΟΥ ΑΥΤΟΥ

Χαῖρέ μοι, ὦ ναυηγέ, καὶ εἰς Ἀῖδαο περήσας
 μέμφεο μὴ πόντον κύμασιν, ἀλλ' ἀνέμοις.
 κείνοι μὲν σ' ἐδίμασαν· ἄλλος δέ σε μείλιχον ὕδωρ
 ἐν χθόνα καὶ πατέρων ἐξεκύλισε τάφους.

583.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἀβύλῃς μὴδ' ἐγένοντο γάμοι, μὴ νύμφια λέκτρα·
 οὐ γὰρ ἂν ὠδίνων ἐξεφάνη προφασίς.
 νῦν δ' ἡ μὲν τριτάλαινα γυνὴ τίκτουσα κάθηται,
 γαστρὶ δὲ δυσκόλῳ νεκρὸν ἔνεστι τέκος·
 τρισσὴ δ' ἀμφιλύκη δρόμον ἤνυσεν, ἐξότῃ μέμνει 5
 τὸ βρέφος ἀπρήκτοις ἐλπίσι τυκτόμενον.
 κοῦφή σοι τελέθει γαστήρ, τέκος, ἀντὶ κοινῆς·
 αὕτη γὰρ σε φέρει, καὶ χθονὸς οὐ χατέει

584.—ΙΟΥΑΙΑΝΟΤ ΑΙΓΥΠΤΙΟΤ

Πλώεις ναυηγόν με λαβὼν καὶ σήματι χώσας·
 πλώε, Μαλειῶν ἄκρα φυλασσόμενος·
 αἰεὶ δ' εὐπλοίην μεθέποις φίλος· ἦν δέ τι βέξῃ
 ἄλλο Τύχῃ, τούτων ἀντιάσαις χαρίτων.

585.—ΤΟΥ ΑΥΤΟΥ

Μύγδων τέρμα βλοιο λαχὼν, αὐτόστολος ἦλθεν
 εἰς ἀττὴν, νεκύων πορθμίδος οὐ χατέων
 ἦν γὰρ ἔχε ζῶων βιοδώτορα, μάρτιρα μόχθων,
 ἀγραις εἰναλῆαις πολλὰκι βριβομένην,

BOOK VII. 581-585.

582.—BY THE SAME

HAIL! thou ship-wrecked man, and when thou landest in Hades, blame not the waves of the sea, but the winds. It was they who overcame thee, but the kindly water of the sea cast thee out on the land by the tombs of thy fathers.

583.—AGATHIAS SCHOLASTICUS

O would that marriage and bridal beds had never been, for then there would have been no occasion for child-bed. But now the poor woman sat in labour and in the unhappy recess of her womb lay the dead child. Three days passed and ever the babe remained with unfulfilled hope of its being born. The womb, O babe, instead of the dust rests lightly on thee, for it enwraps thee and thou hast no need of earth.

584.—JULIANUS, PREFECT OF EGYPT

Dost thou travel on the sea, thou who didst take up my ship-wrecked body and bury it in a tomb? Travel, but avoid Cape Malea, and mayst thou ever, my friend, find fair weather. But if Fortune be adverse, mayst thou meet with the same kindness.

585.—BY THE SAME

MYEDON, the spun of his life finished, went to Hades in his own boat, not requiring the ferry-boat of the dead. For she who was in life his support and the witness of his toil, often loaded with his

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τηνδε καὶ ἐν θανάτῳ λάχε σύνδρομον, εὔτε τελευταίην ε
 εὔρετο συλληξας ὀλκιδι καιομένη.
 οὕτω πιστὸν ἄνακτι πέλεν σκίφος, οἶκον ἀέξον
 Μύγδονι, καὶ σύμπλουν ἐς βίον, ἐς θάνατον.

586.—ΤΟΥ ΑΥΤΟΥ

(Ὅτι πᾶς πόντος ὄλεσσε καὶ οὐ πνεύοντες αἰῶνται,
 ἀλλ' ἄκυρητος ἔρως φοιτῶντος ἐμπορίας
 εἴη μοι γαίης ὀλίγος βίος· ἐκ δὲ θαλάσσης
 ἑλλοισιν μελέτω κερδος ὑελλομίχον.

587.—ΤΟΥ ΑΥΤΟΥ

Εἰς Πάμφιλον φιλόσοφον

Χθων σε τέκεν, πόντος δὲ διώλεσε, δέκτο δὲ θῶκος
 Πλουτῆος· κείθεν δ' οὐρανὸν εἰσανεβης.
 οὐχ ὡς ναυηγὸς δὲ βυθῷ θίανες, ἀλλ' ἵνα πάντων
 κλήροις ἀθανάτων, Πάμφιλε, κοσμον ἄγης.

588.—ΠΑΤΛΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Δαμόχαρις Μοίρης πυμάτην ὑπεδύσατο συγῆν.
 φεῦ· τὸ καλὸν Μούσης βάρβιτον ἡραμέει
 ὤλετο Γραμματικῆς ἱερῇ βάσει. ἀμφιρυτὴ Κῶς,
 καὶ πάλι πένθος ἔχεις οἶον ἐφ' Ἴπποκράτει.

589.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Μηδὲν ἀπαγγεῖλαις ἐς Ἀντιόχειαν, ὀδῖτα,
 μὴ πάλιν οἰμῶξ χεῖματα Κασταλῆς,

BOOK VII. 585-589

prey from the sea, was his fellow-traveller in death too, when he came to his end in company with the burning boat, so faithful to her master was she, increasing his substance and travelling with him to life¹ and to death.

586.—BY THE SAME

It was not the sea which was thy end, and the gales, but insatiable love of that commerce which turned thee mad. Give me a little living from the land, let others pursue profit from the sea gained by fighting the storms.

587.—BY THE SAME

On Pamphilus the Philosopher

THE earth bore thee, the sea destroyed thee, and Pluto's seat received thee, and thence thou didst ascend to heaven. Thou didst not perish in the deep, Pamphilus, as one shipwrecked, but in order to add an ornament to the domains of all the immortals.

588.—PAULUS SILENTIARIUS

DAMOCHARIS passed into the final silence of Fate; alas the Muses' lovely lyre is silent; the holy foundation of Grammar has perished. Sea-girt Cos, thou art again in mourning as for Hippocrates.

589 AGATHIAS SCHOLASTICUS

BEAR not the message, traveller, to Antioch, lest again the streamlets of Castalia lament, because of a

¹ i. e. to get his living. See No. 381 of which this is an imitation.

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οὐνεκεν ἑξαπλῆς Εὐστόργιος ἔλλιπε μοῦσαν,
 θεσμῶν τ' Αὔσονίων ἐλπίδα μαψιδέην,
 ἐβδόματον δέκατον τε λαχὼν ἔτος· ἐς δὲ κοῖνῃν
 ἡμεῖσθι κερεῖν εὐσταχὺς ἡλικίῃ
 καὶ τὸν μὲν κατέχει χθόνιος τάφος· ἀντὶ δ' ἐκείνου
 οὔνομα καὶ γραφιδῶν χρώματα δερκόμεθα.

590.—ΙΟΥΛΙΑΝΟΥ ΛΙΓΥΣΤΙΟΥ

α. Κλεινὸς Ἰωάννης· β. τῆς τῆς, λέγε. α. Γαμ-
 βρὸς ἀνάσσης.
 β. τῆς τῆς ὁμοῦ α. Γενεῆς ἄνθος Ἀναστασίου.
 β. τῆς τῆς κύκλῳ α. Βίον εὐδικος. β. Οὐκέτι
 τοῦτο
 θνητὸν ἔφη· ἀρεταὶ κρείσσονές εἰσι μόρου.

591.—ΤΟΥ ΑΥΤΟΥ

Τπατίου τάφος εἰμί· νέκυν δ' οὐ φημι καλύνπτειν
 τόσσου τόσσος ἐὼν Αὔσονίων προμάχου·
 γαῖα γὰρ αἰδομένη λιτῷ μέγαν ἀνέρα χῶσαι
 σήματι, τῷ πόντῳ μᾶλλον ἔδωκεν ἔχειν.

592.—ΤΟΥ ΑΥΤΟΥ

Αὐτὸς ἀναξ νεμέσῃσε πολυφλοίσβοισι θαλάσσης
 κύμασιν, Ἰπατίου σῶμα καλυψαμένοις·
 ἤθελε γάρ μιν ἔχειν γέρας ὑστατον, οἷα θανόντα,
 καὶ μεγαλοφροσύνης κρίνῃς θύλασσα χάριν.
 ἔσθαι, κρηνῶν κραδίης μεγα δαῖγμα, φασινὸν
 τιμῆσιν κερεῖν σήματι τῷδε νέκυν.

¹ One of Justinian's generals.

² The poet in these epigrams does not mention that Jus-

sudden at the age of seventeen Eustorgius left the Muse and his unfulfilled hope of learning in Roman Law, and to empty dust was changed the bloom of his youth. He lies in the tomb and instead of him we see his name and the colours of the brush

590. —JULIANUS, PREFECT OF EGYPT

A "FAMOUS was Ioannes." *B* "Mortal, say"
A "The son-in-law of an empress." *B* "Yes, but mortal." *A* "The flower of the family of Anastasius." *B* "And mortal too was he." *A* "Righteous in his life." *B* "That is no longer mortal. Virtue is stronger than death."

591.—By THE SAME

I AM the tomb of Hypatius¹ and I do not say that I contain in this little space the remains of the great Roman general. For the earth, ashamed of burying so great a man in so small a tomb, preferred to give him to the sea to keep.

592.—By THE SAME

THE emperor himself was wrath with the roaring sea for covering the body of Hypatius, for now he was dead he wished the last honours to be paid to him, and the sea hid him from the favour of his magnanimity. Hence, a great proof of the madness of his heart, he honoured the distinguished dead with this cenotaph.²

timan had Hypatius strangled and thrown into the sea as an indignity; but perhaps the poems are sarcastic rather than courtly.

593.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Τὰν πάρος ἀνθήσασαν ἐν ἀγλαίᾳ καὶ ᾠιδᾷ,
τὰν πολυκυδίστου μυμιμονα θεσμοσύνας,
Εὐγενίαν κρύπτει χθονία κύνις αἱ δ' ἐπὶ τύμβῳ
κείραντο πλοκύμους Μοῦσα, Θέμις, Παφίη.

594.—ΙΟΥΔΑΙΑΝΟΤ ΔΙΠΤΥΠΙΟΤ

Μυῖμα σὺν, ὦ Θεόδωρε, πανατρεκές, οὐκ ἐπὶ τύμβῳ,
ἀλλ' ἐνὶ βιβλιακῶν μυριάσιν σελίδων,
αἷσιν ἀνεξώγησας ἀπολλυμένων, ἀπὸ λήθης
ἄρπιάξας, νοερῶν μόχθον ᾠδοπόλων.

595.—ΤΟΥ ΑΥΤΟΥ

Κάτθανε μὲν Θεόδωρος· ᾠδοπόλων δὲ παλαιῶν
πληθὺς οἰχομένη νῦν θάνεν ἀτρεκέως.
πῦσα γὰρ ἐμπνεοντι συνέπνεε, πῦσα δ' ἀπέσβη
σβεννυμένου· κρύφθη δ' εἰν ἐνὶ παντα τύφῳ.

596.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ναὶ μὰ τὸν ἐν γαίῃ πύματον δρόμον, οὔτε μ' ἄκοιτις
ἔστυγεν, οὔτ' αὐτὸς Θεύδοτος Εὐγενίης
ἐχθρὸς ἐκὼν γενόμην· ἀλλὰ φθόνος ἤε τις ἄτη
ἡμέας ἐς τὴν τὸσσην ἤγαγεν ἀμπλακίην.
νῦν δ' ἐπὶ Μινῶην καθαρὴν κρηπίδα μολύντες
ἀμφότεροι λευκὴν ψῆφον ἐδεξάμεθα.

BOOK VII. 593-596

593.—AGATHIAS SCHOLASTICUS

On Eugenia her Sister

THE earth covers EUGENIA who once bloomed in beauty and poesy, who was learned in the revered science of the law. On her tomb the Muse, Themis, and Aphrodite all shore their hair.

594.—JULIANUS, PREFECT OF EGYPT

THY truest monument, Theodorus,¹ is not on thy tomb, but in the many thousand pages of thy books, in which, snatching them from oblivion, thou didst recall to life the labours of thoughtful poets.

595.—BY THE SAME

THEODORUS died, and now the crowd of ancient poets is really dead and gone, for all breathed as long as he breathed, and the light of all is quenched with his, all are hidden in one tomb.

596.—AGATHIAS SCHOLASTICUS

On Theodotus his brother-in-law

NAY by this our last journey in the earth, neither did my wife hate me nor did I, Theodotus, willingly become Eugenia's enemy, but some envy or fatality led us into that great error. Now, having come to the pure bench of MILES, we were both pronounced not guilty.

¹ Seemingly a grammarian.

597.—ΙΟΥΤΑΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Ἡ γλυκερὸν μέλψασα καὶ ἄλκιμον, ἥ θρόον αὐδῆς
 μούνη θηλυτέρης στηθεσι ῥηξαμένη,
 κεῖται σιγαλή· τόσον ἔσθενε νήματα Μοίρης,
 ὥς λυγρὰ κλείσαι χεῖλα Καλλιόπης.

598.—ΤΟΥ ΑΥΤΟΥ

Οὔτε φύσις θήλεια, καὶ οὐ πολλοῖο καρήνον
 ἄδραν' ἢ φωνῆς σῆς κατέλυσε βίην·
 ἀλλὰ μόλις ξυνοῖσι νομοῖς εἴξασα τελευτῆς,
 φεῦ, φεῦ, Καλλιόπη, σὴν κατέλυσας ὄπα.

599.—ΤΟΥ ΑΥΤΟΥ

Οὔνομα μὲν καλὴ, φρεσὶ δὲ πλεόν ἢ ἐπρασώπῳ,
 κάτθανε· φεῦ, Χαρίτων ἐξαπόλωλεν ἔαρ.
 καὶ γὰρ ἦν Παφίη πανομοῖος, ἀλλὰ συνενύφ
 μούνη τοῖς δ' ἑτέροις Παλλὰς ἐρμυνοτάτη.
 τίς λυθὸς οὐκ ἐγόησεν, ὅτ' ἐξήρπαξεν ἐκείνην
 εὐρυβίης Ἀΐδης ἀνδρὸς ἀπ' ὠγκαλίδων ;

5

600.—ΤΟΥ ΑΥΤΟΥ

Ὄριος εἶχέ σε παστάς, ὠόριος εἶλέ σε τύμβος,
 εὐθαλέων Χαρίτων ἄνθος, Ἀναστασίη.
 σοὶ γενέτης, σοὶ πικρὰ πόσις κατὰ δάκρυα λείβει,
 σοὶ τάχα καὶ πορθμεὺς δακρυχέει νεκύων
 οὐ γὰρ ὅλον λυκαβαντα διήνυσας ἄγχι συνείνου,
 ἀλλ' ἐκκαϊδεκένιν, φεῦ, κατέχει σε τύφος

5

597.—JULIANUS, PREFECT OF EGYPT

SILENT she lies, whose voice was sweet and brave,
 from whose bosom alone of women burst the fulness
 of song; so strong were the threads of Fate that they
 closed the tuneful lips of Calliope.

598.—BY THE SAME

NEITHER the weakness of thy sex, Calliope, nor
 that of old age, relaxed the strength of thy voice,
 but yielding with a hard struggle to the common law
 of death thou didst relax it, alas, alas!

599.—BY THE SAME

SHE is dead, Kale (Beautiful) by name and more
 so in mind than in face. Alas! the spring of the
 Graces has perished utterly. For very like was she
 to Aphrodite, but only for her lord, for others she
 was an unassailable Pallas. What stone did not
 mourn when the strong hand of Hades tore her from
 her husband's arms.

600.—BY THE SAME

ANASTASIA, flower of the blooming Graces, the
 marriage bed received thee in due season and the
 tomb before thy season. Both thy father and
 husband shed bitter tears for thee, and perchance
 even the ferry man of the dead weeps for thee.
 For not even a whole year didst thou pass with
 thy husband, but the tomb holds thee aged alas!
 but sixteen.

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601.—ΤΟΥ ΑΥΤΟΥ

Φεῦ, φεῦ, ἀμετρήτων χαρίτων ἔαρ ἡδὺ μαραίνει
 ἀμφὶ σοὶ ὠμοφυγίων χεῖμα τὸ νερτερίων.
 καὶ σὲ μὲν ἤρπασε τιμβος ἰπ' ἡελιώτιδος αἴγλης,
 πέμπτον ἐφ' ἐνδεκάτῳ πικρὸν ἄγουσαν ἔτος,
 σὸν δὲ πόσιν γενέτην τε κακαῖς ἰλαώσεν ἀνίας,
 οἷς πλέον ἡέλιου λάμπες, Ἀναστασίη. 5

602.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εὐστάθιε, γλυκερὸν μὲν ἔχεις τύπον· ἀλλὰ σε κηρὸν
 δέρκομαι, οὐδ' ἔτι σοι κείνο τὸ λαρὸν ἔπος
 ἔξεται ἐν στομάτεσσι· τετὴ δ' εὐάνθεμος ἤβη,
 αἰαῖ, μαψιδίῃ νῦν χθονὸς ἔστι κόνις.
 πέμπτου καὶ δεκάτου γὰρ ἐπιφάυσας ἐνιαυτοῦ 5
 τετράκις δὲ μούρους ἔδρακες ἡέλιος·
 οὐδὲ τοῦ πάπποι θρονος ἤρκεσεν, οὐ γενετῆρος
 ὄλβος. πᾶς δὲ τετὴν εἰκόνα δερκόμενος
 τὴν ἄδικον Μοῖραν καταμέμφεται, οὐνεκα τοίην,
 ἃ μέγα νηλεὲς, ἔσβεσεν ὠγλαίην. 10

603.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΡΑΡΧΩΝ Αἰγυπτίου

- α. Ἀγριὸς ἔστι Χαρων. β. Πλέον ἡπιος. α. ἤρ-
 πασεν ἤδη
 τὸν νέον β. Ἀλλὰ νόφ τοῖς πολιοῖσιν ἴσον.
 α. Τερπωλῆς δ' ἀπέπαυσεν. β. Ἀπεστιφυέλιξε δὲ
 μόχθων.
 α. Οὐκ ἐνοήσε γάμους. β. Οὐδὲ γάμων ὀδύνας.

BOOK VII 601-603

601.—BY THE SAME

ALAS! Alas! the winter of savage Hell nips the spring of thy countless charms; the tomb has torn thee from the light of the sun at the sad age of sixteen years, and has blinded with evil grief thy husband and thy father, for whom, Anastasia, thou didst shine brighter than the sun.

602.—AGATHIAS SCHOLASTICUS

ROSTATHIUS, sweet is thy image, but I see thee in wax, and no longer doth that pleasant speech dwell in thy mouth. Alas, thy blooming youth is now futile dust of earth. For after reaching thy fifteenth year thou didst look only on twenty-four suns. Neither thy grandfather's high office helped thee, nor the riches of thy father. All who look on thy image blame unjust Fate, ah! so merciless, for quenching the light of such beauty.

603.—JULIANUS, PREFECT OF EGYPT

A "CHANON is savage." B. "Kind rather." A. "He carried off the young man so soon." B. "But in mind he was the equal of greybeards." A. "He cut him off from pleasure." B. "But he thrust him out of the way of trouble." A. "He knew not wedlock." B. "Nor the pains of wedlock."

804.—ΠΑΤΑΛΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Λέκτρα σοι ἔντ' ἡμάτων ἐπιτύμβια, παρθένε κούρη,
 ἔστώρεσαν παλάμαις πενθαλαίαι γενέται.
 καὶ σὺ μὲν ἁμπλακίας βίοντος καὶ μόχθον Ἐλευθοῦς
 ἔκφυγες· οἱ δὲ γόων πικρὸν ἔχουσι νεφος.
 δωδεκετιν γὰρ μοῖρα, Μακηδονίη, σε καλύπτει, 5
 κίλλεσιν ὀπλοτέρην, ἥθεσι γηραλέην.

805.—ΙΟΥΔΑΙΑΝΟΥ ΑΠΟ ΤΗΡΑΡΧΩΝ
ΑΙΓΥΠΤΙΟΥ

Σοὶ σορὸν εὐλαΐγγα, Ῥαδοῖ, καὶ τύμβον ἐγείρει,
 ῥύσιί τε ψυχῆς δῶρα πένησι νέμει.
 ἄντ' εὐεργεσίης γλυκερὰς πόσις· ὅττι θανοῦσα
 ὠκύμορος κείνῳ δῶκας ἐλευθερίην.

806.—ΠΑΤΑΛΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Πρηνὲς, ἐλευθερίην ἐπιειμένος, ἥδ' ἰδέσθαι,
 ἐν βίῳτ' προλιπὼν νιέα γηροκόμον,
 τύμβον ἔχει Θεόδωρος ἐπ' ἐλπίδι κρέσσονι μοίρης,
 ὀλβιος ἐν καμάτοις, ὀλβιος ἐν θανάτῳ.

807.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Ψυλλὰ πρεσβυγενὴς τοῖς κληρονόμοις φθονέσασα,
 αὐτὴ κληρονόμος τῶν ἰδίων γέγονεν·
 ἄλλομένη δὲ τάχος κατέβη δόμον εἰς Ἀῖδαο,
 ταῖς δαπάναις τὸ ζῆν σύμμετρον εὐρομένη.
 πάντα φαγοῦσα βιον συναπώλετο ταῖς δαπάναισιν 5
 ἥλατο δ' εἰς Αἶδην, ὡς ὑπεκερμάτισεν.

604.—PAULUS SILENTIARIUS

MAIDEN, thy parents with sorrowing hands made thy funeral, not thy wedding bed. The errors of life and the labour of childbed thou hast escaped, but a bitter cloud of mourning sits on them. For Fate hath hidden thee, Macedonia, aged but twelve, young in beauty, old in behaviour

605.—JULIANUS, PREFECT OF EGYPT

Your sweet husband, Rhodo, builds a sarcophagus of fine marble and a tomb for you and gives alms to the poor to redeem your soul, in return for your kindness in dying early and giving him freedom.

606.—PAULUS SILENTIARIUS

GENTLE, clothed in freedom, sweet of aspect, leaving alive a son who tended his old age, Theodorus rests here in hope of better things than death, happy in his labour and happy in his death.

607.—PALLADAS OF ALEXANDRIA

OLD Psyllo, grudging her heirs, made herself her own heir and with a quick leap went down to the house of Hades, contriving to end her life and her outlay at the same time. Having eaten up all her fortune, she perished together with her spending power, and jumped to Hades when her last penny was gone.

608.—ΕΥΤΟΛΑΜΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ
ΙΛΛΟΤΣΤΡΙΟΥ

Τίτος ὠκυπόρου θάνατον πενθοῦσα Μενίππη
 κωκυτῷ μεγάλῳ πνεῦμα συνεξέχεεν,
 οὐδ' ἔσχεεν παλινόροστον ἀναπνεύσασα γοῆσαι·
 ἀλλ' ἅμα καὶ θρήνον παύσατο καὶ βίотου.

609.—ΠΑΤΑΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Ἄττικὸς ἐς ξυνὴν με παναγρέος ἀλπίδα μοίρης
 θυμῷ θαρσαλέῳ ζῶν ἐλάχνηε τάφον,
 παίζων ἐξ ἀρετῆς θανάτου φόβον. ἀλλ' ἐπὶ δηρὸν
 ἥελιος σοφίης μιμνέτω ἡελίῳ.

610.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΙΟΥ

Ἥρπασέ τις νύμφην, καὶ τὸν γάμον ἥρπασε δαίμων,
 ψυχῶν συλησας τερπομένην ὠγέλην.
 εἰς γάμος εἰκοσιπέντε τάφους ἔπλησε θανόντων.
 πάνδημος δὲ νεκρῶν εἰς γέγονεν θάλαμος.
 νύμφη Πενθεσίλεια πολύστονε, νυμφίᾳ Πενθεύ,
 ἀμφοτέρων ὁ γάμος πλούσιος ἐν θανάτοις.

611.—ΕΥΤΟΛΑΜΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ
ΙΛΛΟΤΣΤΡΙΟΥ

Παρθενικὴν Ἑλένην μετ' ἀδελφεὸν ἄρτι θανόντα
 δειλαίῃ μήτηρ κόψατο διπλασίως.
 μνηστῆρες δ' ἐγόησαν ἴσον γόνον· ἦν γὰρ ἐκάστῳ
 θρηνεῖν τὴν μήπω μηδενὸς ὡς ἰδίην.

608.—EUTOLMIUS SCHOLASTICUS,
ILLUSTRIS

MENIPPE, mourning the early death of her son, sent forth her spirit together with her loud dirge, nor could she recover it to utter another wail, but at the same moment ceased from lament and from life.

609.—PAULUS SILENTIARIUS

ARRICUS with a bold heart dug me this tomb in his life-time, in anticipation of the common fate that overtakes all men, mocking the fear of death owing to his virtue. But long may the sun of wisdom remain beneath the sun.

610.—PALLADAS OF ALEXANDRIA

ONE carried off a bride and Fate carried off the wedding party, despoiling of life the merry company. One wedding sent four and twenty corpses to their graves, and one chamber became their common mortuary. Penthesilea,¹ unhappy bride, Pentheus¹ bridegroom of sorrow, rich in deaths was your marriage.

611.—EUTOLMIUS SCHOLASTICUS,
ILLUSTRIS

IN double grief her wretched mother bewailed maiden Helen dead just after her brother. Her suitors too lamented her equally, for each could mourn for her as his own who was yet no one's.

¹ Both names derived from *penthos*, "mourning," and of course fictitious.

612.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Φεῦ, φεῦ, τὴν δεκάτην Ἑλικωνίδα, τὴν λυραοιδὸν
 Ῥώμης καὶ Φαριῆς, ἥδε κεκευθε κόνις
 ὦλετο φορμυγγῶν τερετισματα, λῆξαν ἀοιδαί,
 ὥσπερ Ἰωάννη πάντα συνολλύμενα.
 καὶ ταχὰ θεσμοὶ ἔθηκαν ἐπ' ἄξιον ἐννέα Μοῦσαι, 6
 τύμβον Ἰωαννῆς ἀνθ' Ἑλικῶνος ἔχειν.

613.—ΔΙΟΓΕΝΟΤΣ ΕΠΙΣΚΟΠΟΤ ΑΜΙΣΟΤ

Ἐπὶ Διογένη ἀδελφοταυδί

Σοὶ τόδε, Διόγενες, θαλερῆς μνημῆιον ἥβης
 Πόντῳ ἐν Εὐξείνῳ θήκατο Φρυξ γενέτης,
 φεῦ, πάτρης ἐκὰς ὅσον. ἄγευ δέ σε ναῦμα θεοῖο,
 πατρὸς ἀδελφειῶ πένθος ὀφειλόμενον,
 ὃς σε περιστείλας ἱερῇ παλάμῃ τε καὶ εὐχῇ 6
 γείτονα τῆς μακρῶν θῆκε χοροστασίης.

614.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἑλλανίς τριμάκαιρα καὶ ἡ χαρίεσσα Λάμαξις
 ἦσθην μὲν πάτρας φεγγεα Λεσβιάδος·
 ὅκκα δ' Ἀθηναίησι σὺν ὀλκάσιν ἐνθάδε κέλσας
 τὰν Μυτιληναιῶν γὰρ ἀλάπαξε Πάχης,
 τὰν κουρὰν ἀδίκως ἠράσσατο, τῶς δέ συνεύνως 6
 ἔκτανεν, <ὥς> τήνας τῇδε βιησόμενος.
 ταὶ δέ κατ' Αἰγαιοιο ῥοοῦ πλατὺ λαῖτμα φερέσθην,
 καὶ ποτὶ τὰν κραναὰν Μοῦσοπιάν δραμέτην
 δάμψ δ' ἀγγελέτην ἀλιτήμονος ἔργα Πάχηςτος,
 μέσφα μιν εἰς ὅλοην κῆρα συνηλασάτην. 10

612.—AGATHIAS SCHOLASTICUS

Alas! alas! this earth covers the tenth Muse, the lyric chanter of Rome and Alexandria. They have perished, the notes of the lyre, song hath perished as if dying together with Joanna. Perchance the nine Muses have imposed on themselves a law worthy of them—to dwell in Joanna's tomb instead of on Helicon.

613.—DIOGENES, BISHOP OF AMISUS

On his nephew Diogenes

THIS monument of thy radiant youth, Diogenes, did thy Phrygian father erect to thee on the Euxine Sea—alas! how far from thy home. The decree of God brought thee here to die, a sorrow fore-doomed for me, thy father's brother, who having laid thee out with my consecrated hand and with prayer, put thee to rest here beside the dancing-place of the blest.¹

614. AGATHIAS SCHOLASTICUS

THRICE blessed Hellanis and lovely Lamaxis were the stars of their Lesbian home, and when Paches, sailing here with the Athenian ships, ravaged the territory of Mytilene, he conceived a guilty passion for the young matrons and killed their husbands, thinking thus to force them. They, taking ship across the wide Aegean main, hurried to steep Mopsopia² and complained to the people of the actions of wicked Paches, until they drove him to an evil

¹ i.e. the church.

² Athens.

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τοῖα μὲν, ὦ κούρα, πεπονθήκατον· ἅψ δ' ἐπὶ πάτραν
 ἤκετον, ἐν δ' αὐτᾷ κείσθον ἀποφθιμένα·
 εὖ δὲ πόνων ἀπάνασθον, ἐπεὶ ποτὶ σᾶμα συνεύνων
 εὔδετον, ἐς κλεινᾶς μνᾶμα σαοφροσύνας·
 ὑμνεῦσιν δ' ἔτι πάντες ὁμόφρονας ἡρώϊνας,
 πάτρας καὶ ποσίων πῆματα τισαμένας.

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615.—ΑΔΕΣΠΟΤΟΝ

Εὐμόλπου φίλον υἱὸν ἔχει τὸ Φαληρικὸν οὐδας
 Μουσαῖον, φθίμενον σῶμ' ὑπὸ τῷδε τάφῳ.

616.—ΑΛΛΟ

᾽Ωδε Λίνον Θηβαῖον ἐδέξατο γαῖα θανόντα,
 Μούσης Οὐρανίης υἱὸν εὖσταφάνου.

617.—ΑΛΛΟ

Θρήϊκα χρυσολύρην τῇδ' ᾽Ορφέα Μοῦσαι ἔθαψαν,
 ὃν κτάνεν ὑψιμέδων Ζεὺς ψολοσεντι βέλει.

618.—ΑΛΛΟ

Ἄνδρα σοφὸν Κλεόβουλον ἀποφθίμενον καταπαιθεῖ
 ἤδε πάτρα Λίνδος πόντῳ ἀγαλλομένη.

619.—ΑΛΛΟ

Πλούτου καὶ σοφίης πρύτανιν πατρίς ἤδε Κόρινθος
 κόλποις ἀγχίαλος γῇ Περίανδρον ἔχει.

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doom. Thus, ladies, ye accomplished, and returning to your country lie in it dead. And a good guerdon ye have for your pains, since ye sleep hard by your husbands, a monument of glorious virtue, and all still sing the praises of the heroines, one in heart, who avenged the sufferings of their country and of their lords.¹

615.—ANONYMOUS

THE earth of Phaleron holds Musaeus, Eumolpus' dear son, dead under this tomb.

616.—ANONYMOUS

HERE the earth received at his death Linus of Thebes, son of the fair-wreathed Muse Urania.

617.—ANONYMOUS

HERE the Muses buried Thracian Orpheus of the golden lyre, whom Zeus, who reigneth on high, slew with his smoking bolt.

618.—ANONYMOUS

THIS, his country Lindos, that glories in the sea, mourns wise Cleobulus dead.

619.—ANONYMOUS

THIS, his country Corinth, that lies near the sea, holds in her bosom Perander, supreme in wealth and wisdom.

¹ This incident, like that in No. 492, is probably derived from a romance.

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620.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Μήποτε λυπήσῃ σε τὸ μή σε τυχεῖν τινος, ἀλλὰ
τέρπειο πᾶσιν ὁμῶς οἷσι δίδωσι θεός·
καὶ γὰρ ἀθυμήσας ὁ σοφὸς Περικλῆς ἀπέσβη,
οὐνεκεν οὐκ ἔτυχεν πρῆξις ἧς ἔβαλεν.

621.—ΑΔΕΣΠΟΤΟΝ

Ἐνθάδ' ἐγὼ Σοφοκλῆς στρυγερὸν δόμον Ἀἴδος ἔσβην
καίμμορος, εἶδατι Σαρδῶφ σελίνοισι γελάσκων.
ὧς μὲν ἐγών, ἕτεροι δ' ἄλλως· πῖντες δέ τε πάντως.

622.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Βόρχος ὁ βουποιῖμην δὲ ἐπὶ γλυκὴ κηρίον εἶρπεν,
αἰγίλιπα σχοῖνφ πέτρον ἐπερχόμενος,
εἶπετό οἱ σκυλακῶν τις ὁ καὶ βοσίν, ὃς φάγε λεπτήν
σχοῖνον ἀναλκομένην χραινομένην μέλει·
κάππεσε δ' εἰς Ἀἶδα· τὸ δ' ἀτρυγὲς ἀνδράσιν ἄλλοις δ'
καῖνο μέλα ψυχῆς ὦμιον εἰρύσατο.

623.—ΑΙΜΙΛΙΑΝΟΥ

Ἔλκε, τάλαν, παρὰ μητρὸς ὅν οὐκέτι μαστὸν ἀμέλξεις,
ἄλκυσον ὑστάτιον νῆμα καταφθιμένης
ἤδη γὰρ ξιφέσαις λεπτοπνοος· ἀλλὰ τὰ μητρὸς
φίλτρα καὶ εἰν αἰδῶ παιδοκομαῖν ἔμαθεν.

¹ This poisonous herb contracted the muscles, so as to give the appearance of grinning. We do not know who this Sophocles was.

620.—DIOGENES LAERTIUS

NEVER be vexed at not getting anything, but rejoice in all the gifts of God. For wise Perander died of disappointment at not attaining the thing he wished.

621.—ANONYMOUS

HERR I, unhappy Sophocles, entered the house of Hades, laughing, because I ate Sardinian celery¹ So perished I, and others otherwise, but all in some way or other

622. ANTIPHILUS OF BYZANTIUM

When Borchus the neat-herd went to get the sweet honey-comb, climbing the steep rock by a rope, one of his dogs who used to follow the Herd followed him, and, as he was pulling himself up, bit through the thin rope which was trickling with honey. He fell into Hades, grasping, at the cost of his life, that honey which no other man could harvest.

623. —AEMILIANUS

SUCK, poor child, at the breast wherewith thy mother will never more suckle thee; drain the last drops from the dead. She hath already rendered up her spirit, pierced by the sword, but a mother's love can cherish her child even in death.²

* This probably refers to a picture by Aristides of Thebes.

624.—ΔΙΟΔΩΡΟΥ

Ἑρροῖς, Ἰονίοισι πολυπτοίητε θάλασσα,
 υψηλῆς, Ἄϊδω πορθμὲ κελαινοτάτου,
 ἢ τόσσους κατέδεξο. τίς ἂν τεῖέ, κάμμορε, λέξαι
 αἷσιλλα, δυστήνων αἷσαν ὀπιζόμενος,
 Αἰγέα καὶ Λαβωνα σὺν ὠκυμοροῖσιν ἑταίροις
 κητ' τε σὺν πύσῃ βρύξας ἑλκισσομένη.

625.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Εἰδότα κήπ' Ἀτλαντα ταμεῖν πόρον, εἰδόντα Κρήτης
 κύματα καὶ πόντου ναυτιλίην μέλανος,
 Καλλιγένευς Διόδωρον Ὀλύνθιον ἰσθι θανόντα
 ἐν λιμένι, πρῶτης νύκτερον ἐκχύμενον,
 δαιτὸς ἐκεῖ τὸ περισσὸν ὅτ' ἤμεσαν. ἃ πόσον ὕδωρ
 ὥλεσε τὸν τόσσῳ κεκριμένον πελάγει.

626.—ΑΔΕΣΠΟΤΟΝ

Ἐσχατιαὶ Λιβύων Νασαμωνίδες, οὐκέτι θηρῶν
 ἔθνεσιν ἠπείρου νῶτα βαρυνόμεναι,
 ἤχοι ἐρημαίαισιν ἐπηπύσεσθε λεόντων
 ὠρυγαῖς ψαμβονεῖς ἄχρις ὑπὲρ Νομάδων,
 φύλλοι ἐπεὶ νήριθμοι ἐν ἰχθυοπέδαισιν ἀγρευθέν
 εἰς μίαν αἰχμηταῖς Καῖσαρ ἔθηκεν ὁ παῖς·
 αἱ δὲ πρὶν ἀγραύλων ἐγκοιτάδες ἀκρώρειαι
 θηρῶν, νῦν ἀνδρῶν εἰσὶ Βοηλασίαι.

¹ Not the Euxine, but a part of the Thracian Sea.

624.—DIODORUS

Out on thee, dreaded Ionian Sea, pitiless water,
 ferrier of men to blackest Hades, thou who hast en-
 gulfed so many Who, with the fate of the unfor-
 tunates before his eyes, shall tell all thy crimes,
 ill-starred sea? Thou hast swallowed in thy surges
 Aegæus and Labeo, with their short-lived companions
 and their whole ship.

625. ANTIPATER OF SIDON

Know that Diodorus, the son of Calligenes of
 Olynthus, who could make his way even as far as
 Atlas, and knew the Cretan waters and the naviga-
 tion of the Black Sea,¹ died in port, falling off the
 prow at night, while he was spewing out the excess
 of the feast. Ah, how small a bit of water was fatal
 to him who had been proved in so vast an expanse
 of ocean!

626.—ANONYMOUS

(*Not Sepulchral*)

YE furthest Nasamonian wilds of Libya, no longer,
 your expanse vexed by the hordes of wild beasts of
 the continent, shall ye ring an echo, even beyond
 the sands of the Nomads, to the voice of lions roaring
 in the desert, since Caesar the son has trapped the
 countless tribe and brought it face to face with his
 fighters.² Now the heights once full of the lairs of
 prowling beasts are pasturage for the cattle of men.

¹ i.e. the *basilius* in the circus.

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627.—ΔΙΟΔΩΡΟΤ

Ἡμετελῇ θάλαμόν τε καὶ ἐγγύθι νυμφικὰ λίκτρα,
 κούρε, λιπὼν ὅλοήν οἶμον ἐβης Ἰλίδου.
 Θύμιον Ἀστακίην δὲ μίλ' ἤκαχες, ἥ σε μάλιστα
 οἰκτρὰ του ἤβητην κωκυεν ἡΐθεον.
 Ἰππαρχου κλαίουσα κακὸν μῦρον, εἴκοσι ποίας
 μῦνον ἐπεὶ βιοτου πλησας καὶ πίσυρας.

628.—ΚΡΙΝΑΓΟΡΟΤ

Ἡρνήσαντο καὶ ἄλλαι ἐὼν πάρος οὐνομα νῆσοι
 ἡπλεέν, εἰς δ' ἀνδρῶν ἦλθον ὁμωνυμίην
 κληθειντε καὶ ἑμμες Ἑραιτίδες· οὐ νεμεσίς τοι,
 Ὀξείαι, ταυτην κλήσιν ἀμειψάμεναις.
 παιδὶ γαρ, ὃν τύμβῳ Διὸς ὑπεθήκατο βῶλον,
 οὐνομα καὶ μορφὴν αἰτὸς ἔδωκεν Ἑρως.
 ὦ χθων σηματδέσσα, καὶ ἡ παρὰ θινὶ θάλασσα,
 παιδὶ σὺ μὲν κούφη κείσο, σὺ δ' ἡσυχίη.

629 —ΑΝΤΙΠΑΤΡΟΤ

*Ἡ χθαμαλήν ὑπέδυε ὁ τόσος κόνιν, εἰς σέ τις ἀθρῶν,
 Σωκρατες, Ἑλλήνων μέμψεται ἀκρισίην
 νηλεές, οἱ τὸν ἄριστον ἀπώλεσαν, οὐδὲ ἐν αἰδοῖ
 δύντες. τοιοῦτοι πολλάκι Κεκροπιδαι.

630 —ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ἦδη που πάτρης πελάσας σχεδόν, "Αὔριον," εἶπον,
 "ἡ μακρὴ κατ' ἐμοῦ δυσπλοίη κοπάσει."
 οὔπω χεῖλος ἔμυσσε, καὶ ἦν ἴσος Ἄιδι πάντος,
 καί με κατέτρυνεν κείνο τὸ καῦφον ἔπος.
 πάντα λόγον πεφύλαξο τὸν αὔριον οὐδέ τὰ μικρὰ
 ληθῇ τὴν γλασσης ἀντιπαλον Νέμεσιν.

627.—DIODORUS

LEAVING thy bridal-chamber half prepared, thy wedding close at hand, thou hast gone, young man, down the baneful road of Hades, and sorely hast thou afflicted Thymon of Astacus, who most piteously of all lamented for thee, dead in thy prime, weeping for the evil fate of her Hipparchus, seeing thou didst complete but twenty-four years.

628.—CRINAGORAS

OTHER islands ere this have rejected their inglorious names and named themselves after men. Be called Erotides (Love islands), ye Oxeias (Sharp islands), it is no shame for you to change, for Eros himself gave both his name and his beauty to the boy whom Dies laid here beneath a heap of clods. O earth, crowded with tombs, and sea that wastest on the shore, do thou lie light on the boy, and thou lie hushed for his sake.

629 - ANTIPATER OF THESSALONICA

Dost thou who art so great rest in so shallow a soul? He who looks at thee, Socrates, must blame the unwisdom of the Greeks. Merciless judges who slew the best of men, nor shamed them one jot. Such often are the Athenians.

630—ANTIPHILUS OF BYZANTIUM

Now nearing my country I said, "To-morrow shall this wind that blew so long against me abate." Scarce had I closed my lips when the sea became like hell, and that light word I spoke was my destruction. Beware ever of that word "to-morrow"; not even little things are unnoticed by the Nemesis that is the foe of our tongues.

631.—ΑΠΟΛΛΩΝΙΔΟΥ

*Ὦν ἄρα Μιλήτου Φοιβήϊον <δῶρον> ἔκτηθε,
 λάξατε Διογένηι πένθιμον ἀγγελίην,
 παῖς ὅτι οἱ ναυηγὸς ὑπὸ χθονὶ κεύθεται Ἄνδρου
 Διφίλος, Αἰγαίου κύμα πινὼν πελάγευς.

632.—ΔΙΟΔΩΡΟΥ

Κλίμακος ἐξ ὀλίγης ὀλίγου βρέφος ἐν Διοδώρου
 κάππεσεν, ἐκ δ' εἰρήγῃ καίριον ἀστράγαλον.
 δωρηθεὶς προκύρηνος. ἐπεὶ δ' ἶδε θεῖον ἀνακτα
 ἀντόμανον, παιδὸν αὐτίκ' ἔτεινε χέρας
 ἀλλὰ συ υπημίχου δμῶος, κοῖνι, μήποτε βρίθειν
 ὁστέα, τοῦ διετοῦς φειδομένη Κόρακος.

633.—ΚΡΙΝΑΓΟΡΟΥ

Καὶ αὐτὴ ἤχλυσεν ἀκρέσπερος ἀντέλλουσα
 μήνη, πένθος ἔδν νυκτὶ καλυψαμένη,
 οὐνεκα τὴν χαρισσάν ὁμώνυμον εἶδε Σελήνην
 ἄπνουν εἰς ζοφερὸν διομένην αἶδην.
 κείνη γὰρ καὶ κάλλος εἰς κοινωσατο φωτός,
 καὶ θάνατον κεινῆς μίξεν ἐφ' κνέφει.

634.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Νεκροδοκὸν κληντήρα Φίλων ὁ πρέσβυς αἰείρων
 ἐγκλιδόν, ὄφρα λάβοι μισθὸν ἑφημερίου,
 σφάλματος ἐξ ὀλέγοιο πεσὼν θανεν· ἦν γὰρ ἔταιμος
 εἰς αἶδην, ἐκάλει δ' ἡ παλιὰ πρῶφασιν·
 ὅν δ' ἄλλοις ἐφόρει νεκροστόλον, αὐτὸς ἐφ' αὐτῷ
 ἀσκάντην ὁ γέρων ἀχθοφορῶν ἔλαθεν.

631.—APOLLONIDES

IF thou comest to Apollo's harbour at Miletus, give to Diogenes the mournful message that his shipwrecked son Diphilus lies in Andrian earth, having drunk the water of the Aegean Sea.

632.—DIODORUS

A LITTLE child in Diodorus' house fell from a little ladder, but falling head first broke the vertebra of its neck, to break which is fatal. But when it saw its revered master running up, it at once stretched out its baby arms to him. Earth, never lie heavy on the bones of the little slave child, but be kind to two-year-old Corax.

633. CRINAGORAS

THE moon herself, rising at early eve, dimmed her light, veiling her mourning in night, because she saw her namesake, pretty Sciene, going down dead to murky Hades. On her she had bestowed the beauty of her light, and with her death she mingled her own darkness.

634.—ANTIPHILUS

OLD Philo, stooping to lift the bier to gain his daily wage, stumbled slightly, but fell and was killed, for he was ripe for Hades, and old age was on the look out for an opportunity, and so all un-awares he lifted for himself that bier on which he used to carry the corpses of others.

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635.—ΤΟΥ ΑΥΤΟΥ

Ναῦν Ἰεροκλείδης ἔσχεν σύγγηρον, ὁμόπλουν,
τὴν αὐτὴν ζωῆς καὶ θανάτου σύνοδον,
πιστὴν ἰχθυοβολεῦντι συνεμπορον. αὐτὶς ἐκείνης
πῶπυς ἐπεπλῶσεν κῦμα δικαιοτέρῃ
γηραος ἄχρῃς ἐβόσκε πονευμένη· εἶτα θανόντα
ἐκτέρισεν συνέπλω δ' ἄχρι καὶ Ἀΐδου.

636 —ΚΡΙΝΑΓΟΡΟΤ

Ποιμὴν ὦ μάκαρ, εἴθε κατ' οὖρεος ἐπροβάτευον
κῆγω, ποιήρου τοῦτ' ἀνὰ λευκόλοφον,
κριοῖς ἀγητῆρσι ποτ' ἐβληχημένα βάζων,
ἢ πικρῇ βυψαὶ νήοχα πηδάμα
ἄλμῃ. τοιγὰρ ἴδυν ὑποβένθιος· ἀμφὶ δὲ ταύτην
θινά με ροιβδήσας Εὐρος ἐφωρμισατο.

637.—ΑΝΤΙΠΑΤΡΟΤ

Πύρρος ὁ μουνερέτης ὀλίγη νηὶ λεπτά ματεύων
φυκία καὶ τριχυντὴς μαινίδας ἐκ καθετης,
ἡϊόνων ἀποτῆλε τυπὰς κατέδουπε κεραυνῷ·
νηὺς δὲ πρὸς αἰγιαλοὺς ἔδραμεν αὐτομάτῃ
ἀγγελίην θείαν καὶ λιγυρὴν μηνύουσα,
καὶ φράσαι Ἀργιῶν οὐκ ἐποθῆσε τρόπιν.

638 —ΚΡΙΝΑΓΟΡΟΤ

Παίδων ἀλλαχθέντι μόρῳ ἐπὶ ταῦτ' ἐλεεινὴ
μήτηρ ἀμφοτέρους εἶπε περισχομένη·
"Καὶ νέκυν οὐ σέο, τέκνον, ἐπ' ἡματι τῷδε γοήσεις
ἡλπισα, καὶ ζωοῖς οὐ σὲ μετессομενον
ἔψουσθαι νῦν δ' οἱ μὲν ἐς ὑμέας ἡμεφθῆσαν
δαίμονες, ἄψυστον δ' ἔκετο πεινὸς ἐμοί."

BOOK VII. 635-638

635.—BY THE SAME

HIEROCLES' boat grew old with him, always travelled with him, and accompanied him in life and in death. It was his faithful fishing partner, and no juster boat ever sailed the waves. It laboured to keep him until his old age, and then it buried him when he was dead, and travelled with him to Hades.¹

636.—CRINAGORAS

O HAPPY shepherd, would that I, too, had led my sheep down this grassy white knoll, answering the bleatings of the rams that lead the flock, rather than dipped in the bitter brine the rudder to guide my ship. Therefore I sunk to the depths, and the whistling east wind brought me to rest on this beach.

637.—ANTIPATER OF THESSALONICA

PYRRHUS the solitary oarsman, fishing with his hair-line for small hakes and sprats from his little boat, fell, struck by a thunderbolt, far away from the shore. The boat came ashore of itself, bearing the message by sulphur and smoke, and had no need of a speaking keel like that of Argo.

638.—CRINAGORAS

THE poor mother, when the expected fate of her two sons was reversed, spoke thus, clasping both of them: "Neither did I hope, my child, to weep for thee to-day, nor, my child, to see thee yet among the living. Now your fates have been interchanged, but sorrow undeniable has come to me."

¹ *op. Nos. 306, 381, 586, above.*

GREEK ANTHOLOGY

639.—ΑΝΤΙΠΑΤΡΟΥ

Πᾶσα θάλασσα θάλασσα· τί Κυκλάδας ἢ στεῶν
 Ἑλλης
 κύμα καὶ Ὀξείας ἤλεκ μεμφόμεθα;
 ἄλλως τοῦνομ' ἔχουσι· ἐπεὶ τί με, τὸν προφυγόντα
 κείνα, Σκαρφαλεὺς ἀμφεκάλυψε λιμὴν;
 νόστιμον εὐπλοίην ἀρότό τις· ὥς τὰ γε πόντου
 ποντος, ὃ τυμβευθεὶς οἶδεν Ἀρισταγόρης.

640.—ΤΟΥ ΑΥΤΟΥ

Ρυττὴλὴ ναῦταις ἐρίφων δύσικ, ἀλλὰ Πυρραὶ
 πολὺ γαληναίῃ χεῖματος ἐχθροτέρῃ
 νῆα γὰρ ἀπνοίῃ πεπεδημένου ὄρθασε ναῖταις
 ληιστέων ταχυνὴ δίκρυτος ὁσσυμένη
 χεῖμα δέ μιν προφυγόντα γαληναίῳ ἐκ' ὀλέθρου
 ἔκτανον· ἃ ληγρὴς δουλὴ καχορμσίης.

641.—ΑΝΤΙΦΙΛΟΥ

Σῆμα δυωδεκάμοιρον ἀφεγγέος ἡελίοιο,
 τοσσάκις ἀγλωσσῶ φθεγγόμενον στοματι,
 οὗτ' ἂν θλιβομένοιο ποτὶ στενον ὕδατος ἀῆρ
 αὐλον ἀποστείλῃ πνεῦμα διωλύγιον,
 θῆκεν Ἀθηναῖος δῆμῳ χάριν, ὥς ἂν ἐναργῆς
 εἴη κτὴν φθονεραῖς ἡέλιος νεφέλαις.

642.—ΑΠΟΛΛΩΝΙΔΟΥ

Σύρον καὶ Δήλιοι κλύδων μέσος νῆα Μενόιτην
 συνφόρτῳ Σαμίων κρύψε Διαφανέος,
 εἰς ὅσιον σπενδόντα πλόον τάχος· ἀλλὰ θάλασσα
 ἐχθρὴ καὶ νόσφ' πατρός ἐπειγομένοις.

639.—ANTIPATER OF THESSALONICA

EVERY sea is sea. Why do we foolishly blame the Cyclades, or the Hellespont, and the Sharp Isles?¹ They merit not their evil fame, for why, when I had escaped them, did the harbour of Scarpheea² drown me? Let who will pray for fair weather to bring him home, Aristagoras, who is buried here, knows that the sea is the sea.

640.—BY THE SAME

FEARSOME for sailors is the setting of the Kids, but for Pyro calm was far more adverse than storm. For his ship, stayed by calm, was overtaken by a swift double-oared pirate galley. He was slain by them, having escaped the storm but to perish in the calm. Alas, in what an evil harbour ended his voyage!

641.—ANTIPHILUS

(*Not Sepulchral, but on a Water-clock*)

THIS recorder of the invisible sun, divided into twelve parts, and as often speaking with tongueless mouth, each time that, the water being compressed in the narrow pipe, the air sends forth a sonorous blast, was erected by Ateenaeus for the public, so that the sun might be visible even when covered by envious clouds.

642.—APOLLONIDES

BETWEEN Syrus and Delos the waves engulfed Menoetes of Samos, son of Diaphanes, together with his cargo. For a pious purpose was he hurrying home, but the sea is the enemy even of those who are hastening to be with their fathers in sickness.

¹ See No. 628.

² A harbour of Locria.

642.—ΚΡΙΝΑΓΟΡΟΤ

Ἐμνίδα τῆς Εὐάνδρου, ἐράσμιον αἶν' ἄθυρμα
οἰκογενές, κούρησ' αἰμύλον εἰναέτιν,
ἥρπασας, ὦ ἄλλιστ' Ἀἰδῶ, τί πρόωρον ἐφίλει
μοῖραν τῇ πάντως σεῖο ποτ' ἐσσομένη;

644.—ΒΙΑΝΟΡΟΣ ΓΡΑΜΜΑΤΙΚΟΤ

Ἦτοτατον ἐθρήνησε τὸν ὠκύμορον Κλεαρίστη
παῖδα, καὶ ἄμφι ταφῇ πικρὸν ἔπαυσε βίον·
καυκύσασα γὰρ ὅσσαν ἐχύνδανε μητρὸς ἀνιη,
οὐκέτ' ἐπιστρέψαι πνεύματος ἔσχε τόνοιο
θελύτεραι, τί τοσοῦτον ἐμετρήσασθε τάλαιναι
θρήνον, ἵνα κλαύσῃτ' ἔχρη καὶ Ἀἰδῶ;

646.—ΚΡΙΝΑΓΟΡΟΤ

Ἦ δύστην' ὀλβοιο Φιλόστρατε, ποῦ σοι ἐκεῖνα
σκῆπτρα καὶ αἱ βασιλείων ἀφθονοὶ ἐντυχίαι,¹
αἷσιν ἐπὶ πῶρῃσας αἰεὶ βίον, ἥ ἐπεὶ Νεῖλη
· · · δαίοις ὦν περίσπτος ὄροις,
ὀθνεῖοι καμάτους τοὺς σοὺς διαιμοιρήσαντο,
σὸς δὲ νέκυσ ψαφάρῃ κείσῃτ' ἐν Ὀστρακίνῃ.

648.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΤ

Λοίσθια δὴ ταδε πατρὶ φίλῃ περὶ χεῖρε βαλοῦσα
εἶπ' Ἐρατω, χλωροῖς δακρυσι λειβομένα·
Ἦ πάτερ, οὐ τοι ἐτ' εἰμι, μέλας δ' ἐμὸν ὄμμα
καλύπτει
ἥδη ἀποφθιμένης κυάνεος θάνατος."

¹ ἐντυχίαι MS. : Ι οστρεοί.

643.—CRINAGORAS

O HADES the inexorable, thou hast earned off Hymnis, Evander's daughter, ever the loveable pet of his house, the coaxing nine-year-old girl. Why didst thou send such early death to her who must one day in any case be thine?

644.—BIANOR THE GRAMMARIAN

CIZARISTE mourned her last for the early death of her son, and on the tomb ended her embittered life. For, wailing with all the force a mother's sorrow could give her, she could not recover force to draw her breath. Women, why give ye such ample measure to your grief as to wail even till it brings you to Hades?

645.—CRINAGORAS

O PHILOSTRATUS,¹ unhappy for all thy wealth, where are those sceptres and constant intercourse with princes on which thy fortune ever depended? Shall thy tomb be (?) by the Nile conspicuous in the region of ? Fore guers have shared among them the fruit of thy toil, and thy corpse shall lie sadly Ostracine.²

646.—ANYTE

THESE were the last words that Erato spoke, throwing her arms round her dear father's neck, her cheeks wet with fresh tears: "Father, I am thine no longer; I am gone, and sombre death casts already his black veil over my eyes."

¹ An Academic philosopher, a favourite of Anthony and Cleopatra.

² Between Egypt and Palestine. By "foreigners" he means probably Roman soldiers.

647.—ΣΙΜΩΝΙΔΟΥ, οἱ δὲ ΣΙΜΙΟΥ

"Τατατα δὴ τὰδ' εἴτε φίλην ποτὶ μητέρα Γοργὴν
δακρυόεσσα, δερκὸς χερσὶν ἐφαπτομένη·
" Λύθι μενοει παρὰ πατρί, τέκος δ' ἐπὶ λείονι μοίρῃ
ἄλλαν, σὺ πολὺ γῆραι καδεμόνα."

648.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

"Ἐσθλὸς Ἀριστοκράτης δὲ ἀπέπλεον εἰς Ἀχέροντα,
εἰπ' ὀλιγοχρονίης ἀψύμενος κεφαλῆς·
" Παῖδων τίς μνησάιτο, καὶ ἐθυσάιτο γυναῖκα,
εἰ καὶ μὴ δύναιτο δυσβίωτος πενήνῃ
ζωὴν στυλάσσαιτο· κακὸς δ' ἀστυλὸς ἰδέσθαι
οἶκος· δ' δ' αὖ λῆστον,¹ τόνερος ἐσχαρῶν
εὐκίων φαίνοιτο, καὶ ἐν πολυκαίῳ δογῆ
ἐμπρέποι,² αὐγάζων δαλὸν ἐπεσχαρίαν."
ἦδαι Ἀριστοκρατικὴ τὴ κρηγυὸν ἄλλὰ γυναικῶν,
ἄνθρωπ', ἤχθαιρεν τὴν ἀλαιοφροσυνην.

649.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

"Ἀντί τοι εὐλεχέος θαλάμου σεμνῶν θ' ὑμεναίων
μάτηρ στήσε ταφῇ τῷδ' ἐπὶ μαρμαρίνῃ
παρθενικῇ, μετρον τε τεον καὶ καλλὸς ἔχοισαν,
Θεοσί· ποτιφθεγκτὰ δ' ἐπλεον καὶ φθιμένα.

650.—[ΦΛΑΚΚΟΥ ἢ] ΦΑΛΛΑΙΚΟΥ

Φεύγε θαλάσσια ἔργα, βοῶν δ' ἐπιβάλλεν ἐχέτην,
εἰ τί τοι ἦδον μακρῆς πειρατ' ἰδεῖν βιωτῆς·
ἠπειρὲς γὰρ ἔνεστι μακροὶ βίος· εἰν ἄλλ' δ' οὐ πως
εὐμαρὲς εἰς πολλὴν ἀνδρὸς ἰδεῖν κεφαλὴν.

¹ λῆστον MS. : I conjecture.² I conjecture so from MS.

647.—SIMONIDES or SIMIAS

These were the very last words that Gorgo spoke to her dear mother, in tears throwing her hands round her neck "Stay here with father and mayest thou bear another daughter, more fortunate than I was, to tend thy grey old age."

648.—LEONIDAS OF TARENTUM

Good Aristocrates, as he was taking ship for Acheron, resting his doomed head on his hand, said "Let every man seek to have children and get him a wife, even if miserable poverty pinch him. Let him support his life with pillars, a house without pillars is ill to look on. Nay what is best, may the room where his hearth is have many fair columns, and shining with the luxury of many lights, illumine the log that burns on the hearth"¹ Aristocrates knew what was best, but, O man, he hated the evil mindedness of women.

649.—ANYTE

Thy mother, Thersis, instead of a bridal chamber and solemn wedding rites, gave thee to stand on this thy marble tomb a maiden like to thee in stature and beauty, and even now thou art dead we may speak to thee.

650.—PHALAECUS

Avoid burying thee with the sea, and put thy mind to the plough that the oxen draw, if it is any joy for thee to see the end of a long life. For on land there is length of days, but on the sea it is not easy to find a man with grey hair.

¹ Lines 6-8 are somewhat obscure. Children seem to be meant by the lights as well as by the pillars or columns.

651.—ΕΥΦΟΡΙΩΝΟΣ

Οὐχ ἑτρηχίτε Ἐλαιὸς ἐπ' ὅστιά κείνα καλύπτει,
 οὐδ' ἢ κνανέου γραμμα λαλοῦσα πετρή
 ἀλλὰ τὰ μὲν Δολιχίτε τε καὶ αἰπεινῇ Δρακηνίᾳ
 Ἴκηριον ρισσοὶ κύμα περὶ προκαλαίε
 ἀντι δ' ἔγωγε ξενίῃσι Πόλυμηδοις ἢ κενῇ χθονί
 ἀγκυλῇ Δρυόπων δεύσσειν ἐν βοταναίς.

652 —ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Ἥχησσε θιλασσε, τί τὸν Τιμάρεος οὕτως
 πλωόντ' οὐ πολλῇ νηὶ Τελευταγορῇ,
 ἄγρια χειμῆσσε κατεπρηγέσσε ποικίλ
 συνφορτῇ, λαβρόν κύμ' ἐπιχευαμένη·
 χά μὲν που καυτήξιν ἢ ἰχθυόροισι λαρίδεσσιν
 τεθρήνητ' ἄπνοιε εὐραὶ ἐπ' αἰγιαλῷ·
 Τιμάρεε δὲ πόνον τεύχον κεκλαυμένος ἄβρων
 τύμβον, βακρυεὶ παιδὰ Τελευταγορῇ.

653 —ΠΑΓΚΡΑΤΟΥΣ

Ὀλεσεν Αἰγαίου διὰ κύματος ἄγριοι ἄρθρει
 Λιψ' Ἐπιηρείδην Ἵτασι δυσμεναίε,
 αὐτὰν εἴη συν νηὶ καὶ ἀνδράσιν· φῖ τοδε σῆμα
 βακρυεὶς κενὸν παιδὶ πατρὶ ἔκαμεν

654 —ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Αἰεὶ ληίσται καὶ ἀλιφθόροι, οὐδὲ δίκαιοι
 Κρήτες· τίς Κρητῶν οἶδε δικαιοσύνην,
 ὥς καὶ ἐμὲ πλωόντα συν οὐς εἰπιοὶ φορτῇ
 Κρητῆαίε· ὥσαν Τιμόλυτον καθ' ἄλος,
 δεύλαιον· κήγῳ μὲν ἀλιζνοῖς λαρίδεσσιν
 κεκλαυμαι, τύμβῳ δ' οὐχ ὑπὸ Τιμόλυτον.

651.—EUPHORION

CRAGGY Elaeus doth not cover those thy bones,
nor this stone that speaks in blue letters. They are
broken by the Icarian sea on the shingly beach of
Doniche¹ and lofty Dracanon,² and I, this empty
mound of earth, am heaped up here in the thirsty
herbage of the Dryopes³ for the sake of old friend-
ship with Polymedes.

652.—LEONIDAS OF TARENTUM

THOU booming sea, why didst thou rise in angry
storm, and striking with a huge wave send headlong
to the deep, cargo and all, Teutagoras, son of
Timares, as he sailed in his little ship? He, lying
somewhere dead on the broad beach, is bewailed
over by terns and fish-eating gulls, and Timares,
looking on his son's empty tear-bedewed tomb,
weeps for his child Teutagoras.

653.—PANCRATES

AT the setting of the Hyades the fierce Sirocco
rose and destroyed Euerides in the Aegean Sea,
himself, his ship and crew, and for him his father in
tears made this empty tomb.

654.—LEONIDAS OF TARENTUM

THE Cretans are ever brigands and pirates, and
never just, who ever heard of the justice of a
Cretan? So they were Cretans who threw me un-
happy Timolytus into the sea, when I was traveling
with no very rich cargo. I am bewailed by the sea-
gulls, and there is no Timolytus in this tomb.

¹ Another name of the island Icaria.

² A cape on this island.

³ The inhabitants of Doris.

655.—ΤΟΥ ΑΥΤΟΥ

Ἄρκαι μοι γαίης μικρὴ κοίτη ἢ δὲ περισσὴ
 ἄλλου ἐπιθλίσσει πλουσίᾳ κεκλιμένον
 ἐτήλη, το σκληρὸν νεκρὸν βυρὸν εἰ με θανάτου
 γυναικὸς, Ἀλκυονίδος τοῦτο τι Κελλιτελευτῇ;

656.—ΤΟΥ ΑΥΤΟΥ

Τὴν ὀλιγὴν βωλὸν καὶ τοῦτ' ὀλιγήμενον, θῆαρ,
 σῆμα ποτιφθέρξει τλαιμονος Ἀλκυμίνους,
 εἰ καὶ πῖν κερκρυπταὶ ὑπ' ὕξειης παλαιουρου
 καὶ βυτον, ἦν ποτ' ὄγω δῆλον Ἀλκυμίνης.

657.—ΤΟΥ ΑΥΤΟΥ

Ποιμεντε οἱ ταυτὴν ὄρειαν βυχὴν οἰσπελείτε
 ἀγαθὴ κοίτην ἐμβοτόεσσι διέ,
 Κλειτοπόρη πρὸς Γῆς, ὀλιγὴν χάριν, ἀλλὰ προσήγη
 τινεσσι, χθονὴς εἰκεκα Φερσεφόρας.
 Βληχτοσικτὸς διέ μοι ἐπ' ἄξεστοιο δὲ ποιμὴν
 πατρὸς εὐρίζων πρὸς βόσπομεναις
 εἶαρι δὲ πρὸς λαιμνίαν ἀνθὸς ἡμερσας
 χωρίτης στεφεται τιμῶν ἔμνη στεφαιφ,
 καὶ τις ἀπ' εὐμενοιο καταχραίνεται γυλακτι
 σιος, ἀμολγαῖον μαστον ἀνασχυμένον,
 κρηπίδ' ὑγραινὼν ἐπιτυμῶν εἰσι θανάτων
 εἰς ἡμοιδαῖαι πάν φθιμένοις χαρίτες.

658.—ΘΕΟΚΡΙΤΟΣ, οἱ δὲ ΛΕΩΝΙΔΟΣ
ΤΑΡΑΝΤΙΝΟΣ

Γινώσκωμαι εἴ τι πεμψὲς ἀγαθοῖς πλεον, ἢ καὶ ὁ δαίμων
 ἐπ' ἐπὶν ὡσαύτως ἴσον, οἴοισθ', ἔχει
 "Χαιρέτω αὐτός ὁ τυμβος," ἔρεϊς, "ἐπεὶ ἔζυρμαδόντες
 αἰτᾷ τῆς κερῆς κούφος ὑπὲρ κεφαλῆς."

655.—BY THE SAME

A LITTLE dust of the earth is enough for me, and may a rich and useless monument, a weight ill for the dead to bear, crush some other man in his rest. What is that to Alexander, son of Callistres, if they know who I am or not, now that I am dead?

656.—BY THE SAME

SALUTE, Sir, this little mound and modest monument of hapless Alcimenes, though it be all overgrown by the sharp buckthorn and brambles on which I, Alcimenes, once waged war

657.—BY THE SAME

YE shepherds who roam over this mountain ridge feeding your goats and fleecy sheep, do, in the name of Earth, a little kindness, but a pleasant one, to Cleitagoras, for the sake of Persephone underground. May the sheep bloat to me, and the shepherd seated on the withern rock pipe soft notes to them as they feed, and may the viager in early spring gather meadow flowers and lay a garland on my grave. May one of you bedew it with the milk of a ewe, mother of pretty lambs, holding her udder up and wetting the edge of the tomb. There are ways, I assure you, even among the dead of returning a favour done to the departed.

658.—THEOCRITUS OR LEONIDAS OF
TARENTUM

I SHALL discover, wayfarer, if thou honour'st more the good, or if a worthless man hath as much of thy esteem. In the first case thou wilt say, "All hail to this tomb because it lies light on the holy head of Eurymedon."

GREEK ANTHOLOGY

659. <ΘΕΟΚΡΙΤΟΣ>

Νήπιον υἱὸν ἔλειπες ἐν ἡλικίῃ δὲ καὶ αὐτός,
 Εὐρύμεδον, τύμβου τοῦδε θανὼν ἔτιχες.
 σοὶ μὲν ἔδρη θείαισι παρ' ἀνδράσι· τον δὲ πολῖται
 τιμησεῦντι, πατρὺς μνωμενοὶ ὡς ἀγαθοῦ.

660.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΣ

Ξεῖνε, Συρακούσιός τοι ἀνὴρ τόδ' ἐφίεται Ὀρθων,
 "Χειμερίας μεθύων μηδαμὰ νυκτὸς ἔης."
 καὶ γὰρ ἐγὼ τοιοῦτον ἔχω μόρον, ἀντὶ δὲ †πολλῆς
 πατρίδος ὀθνεῖαν κεῖμαι ἐφεσδάμενος.

661.—ΤΟΥ ΑΥΤΟΥ

Εὐσθένης τὸ μνήμα· φυσιγνώμων ὁ σοφιστής,
 δεινὸς ἀπ' ὀφθαλμοῦ καὶ τὸ νόημα μαθεῖν.
 εὖ μιν ἔθαψαν ἑταῖροι ἐπὶ ξείνης ξένον ὄντα,
 χύμνοθέτης ἐν τοῖς δαιμονίως φίλος ὢν.
 πάντων ὢν ἐπέοικεν ἔχειν τεθνεῶθ' ὁ σοφιστής,
 καίπερ ἄκικτος ἑὼν, εἴχ' ἄρα κηδεμόνας.

662.—ΛΕΩΝΙΔΟΣ

Ἡ παῖς ᾤχετ' ἄωρος ἐν ἐβδόμῃ ἡδ' ἐνιαυτῷ
 εἰς αἶδην, πολλῆς ἡλικίης προτέρη,
 δειλαίη, ποθέουσα τὸν εἰκοσάμηνον ἀδελφόν,
 νήπιον ἀστόργου γενεσάμενον θανάτου,
 αἰαί, λυγρὰ παθοῦσα Περιστέρη, ὡς ἐν ἐτοίμῳ
 ἀνθρώποις δαίμων θῆκε τὰ δεινότατα.

659.—THEOCRITUS

(On the same Tomb)

THOU hast left an infant son, but thyself, Eury-
medon, didst die in thy prime and hest in this tomb.
Thy abode is with the divine among men, but him
the citizens will honour, mindful of his father's
goodness.

660.—LEONIDAS OF TARENTUM

STRANGER, a SYRACUSAN named Orthion enjoins this
upon thee: "Never go out drunk on a winter night."
For that was what caused my death, and instead of
resting in my ample country I lie clothed in foreign
soil.

661.—BY THE SAME

THE tomb is that of Euthenes the sophist, who
was a reader of character, skilled in discovering our
thought from our eyes. Well did his companions
bury him, a stranger in a strange land, and among
them was a poet marvellously dear to him. So the
sophist, although he was feeble, had those who took
care that he should have on his death all proper
honour

662.—BY THE SAME

THE girl is gone to Hades before her time in her
seventh year, before all her many playmates, hapless
child, longing for her little brother, who twenty
months old tasted of loveless death. Alas Peristera¹
for thy sad fate! How hath Heaven decreed that the
very path of men should be sown with calamities!

¹ Little dove.

663.—ΤΟΥ ΑΥΤΟΥ

Ὁ μακρὸς τὸδ' ἔτευξε τῇ Ἡραΐσση
 Μηδείῃ τὸ μῦθον ἐπὶ τῷ ὄφρ', κηπηγράψε Κλείτας.
 ἔξεϊ τὰς χερσὶν ἡ γυνὴ αὐτ' ἰκευὼν
 ὦν τὸν κῆρρον ἐθρέψε. τί μῦν; ἔτι χρησίμα καλεῖται.

664.—ΑΛΛΑΟ

Ἀρχίλοχον καὶ στῆθε, καὶ εἶσιδε τὸν πάλαι ποιητῶν,
 τὸν τῶν ἰαμβῶν, οὗ το μῦθον κλέος
 διήλθε κῆπ' ἐν νύκτα καὶ ποτ' αὖθις.
 ἦ ῥά νιν αἱ Μοῦσαι καὶ ὁ Δαλίας ἠγάπηεν Ἀπόλλων,
 ὡς ἐμμελὲς τ' ἔγεντο κηπιδεξιός
 ἔπειτα το ποιῶν, πρὸς λυραῶν τ' ἔειδεν.

665.—ΤΟΥ ΑΥΤΟΥ ΑΕΩΝΙΔΟΥ

Μῆτε μακρῇ θαρσέων ναυτίλλας μῆτε βαθειῇ
 νηὶ κρατὶ παντός δουρατος εἰς ἀνέμος.
 ὦλεσε καὶ Πρυμαχὸν πνοιήμα κιμα δ' ἐν αὐτῷ
 ἄθμυον ἐν κοίλῃ ἐστιφελίξεν ἄλα.
 οὐ μὲν οἱ δαίμων πικρὴ κακὴ ἀλλ' ἐνὶ γαίῃ
 πατριδὶ καὶ τιμῇ καὶ ἐστερεῶν ὀλαχεν
 κηδεμένων ἐν χερσίν, ἐπεὶ τρηχεῖα θαλάσση
 νεκρὸν πεπταμένονε θῆκεν ἐπ' αἰγιαλούς

666.—ΑΝΤΙΠΙΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὗτος ὁ Λεϊάνδρῳ διπλοῦς, οὗτος ὁ πόντου
 πορθμός, ὁ μὴ μουνῇ τῷ φιλοντικῇ βαρύν
 ταῦθ' Ἡροῦς τὰ πυροῖθεν ἐπαύλια, τοῦτο τὸ πύργου
 λείψανον, ὁ προδοτὴς αὐδ' ἐπέκειτο λύχνος.
 κοινὸς δ' ἄμφοτεροῦς δδ' ἔχει τάφος, εἰσετὶ καὶ νῦν
 κεινῇ τῇ φθονερῇ μεμφομένους ἀνέμῃ.

663.—BY THE SAME

LITTLE Medeus made this tomb by the wayside for his Thracian nurse, and inscribed it with the name of Clita. She will have her reward for nursing the boy. Why? She is still called "useful"¹

664.—ANONYMOUS

STAND and look on Archilochus, the iambic poet of old times, whose vast renown reached to the night and to the dawn. Verily did the Muses and Delian Apollo love him, so full of melody was he, so skilled to write verse and to sing it to the lyre.

665.—LEONIDAS OF TARENTUM

TRUST not in the length or depth of the ship thou voyagest in, one wind lords it over every keel. One gust destroyed Promachus, and one huge wave dashed him into the trough of the sea. Yet Heaven was not entirely unkind to him, but he got funeral and a tomb in his own country by the hands of his own people, since the rude sea cast out his body on the expanse of the beach.

666.—ANTIPATER OF THESSALONICA

THIS is the place where Leander crossed, these are the straits, unkind not only to one lover. This is where Hero once dwelt, here are the ruins of the tower, the treacherous lamp rested here. In this tomb they both repose, still reproaching that envious wind.

¹ This epithet is occasionally found on the toroës of slaves.

GREEK ANTHOLOGY

667.—ΑΔΕΣΠΟΤΟΝ

Ἐν τῇ ναῷ τῆς ἁγίας Ἀναστασίας ἐν Θισσαλονικῇ
 ἴπτε μίτην γούωντες ἐμῷ παραμύμετε τύμβω;
 οὐδὲν ἔχω θρήνων ἄξιον ἐν φθιμένοις.
 λῆγε γούων καὶ παῦε, πύσις, καὶ παῖδες ἐμὶ ἰο
 χαίρετε, καὶ μνημὴν σώζετε Ἀμαζονίην.

668.—ΛΕΩΝΙΔΟΥ

Οὐδ' εἴ μοι γελώσῃ καταστορέσειε Ἰαλὴν
 κύματα, καὶ μαλακὴν φρίκα φέροι Ζέφυρος,
 νηοβίτην ὄψεσθε· δεδοικα γὰρ οὐς πάρος ἔτλην
 κινδύνους ἀνέμοις ἀντικορυσσόμενος.

669.—ΠΑΛΤΩΝΟΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ

Ἀστέρας εἰσαθρεῖς ἀστήρ ἐμός. εἶθε γενοίμην
 Οὐρανός, ὥς πολλοῖς ὀμμασιν εἰς σὲ βλέπω.

A. J. Butler, *Διποταμὴ καὶ Ἀφροδίτη*, p. 14, A. Exdallo,
Poems and Translations, p. 48.

670.—ΤΟΥ ΑΥΤΟΥ

Ἀστήρ πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν Ἑῶς·
 νῦν δὲ θανὼν λάμπεις Ἑσπερος ἐν φθιμένοις.

l' R. Shelley, "Thou wert the morning-star . . ." *Works*
 (Oxford ed.), p. 712.

671 ΑΔΗΛΟΝ, ΟΙ ΔΕ ΒΙΑΝΟΡΟΣ

Πάντα Χάρων ἀπληστα, τί τὸν νέον ἤρπασας αὐτῶς
 Ἀτταλον; οὐ σὸς ἔην, καὶ θάνα γηραλέος;

BOOK VII. 667-671

667 ANONYMOUS

In the Church of St. Anastasia in Thessalonica

WHY, lamenting in vain, do you stay beside my tomb? I, among the dead, suffer naught worthy of tears. Cease from lament, my husband, and ye, my children, rejoice and preserve the memory of ANASTASIA.

668.—LEONIDAS OF ALEXANDRIA

NOT even if smiling calm were to smooth the waves for me, and gently ripping Zephyr were to blow, shall ye see me take ship, for I dread the perils I encountered formerly battling with the winds.

669.—PLATO

THOU lookest on the stars, my Star¹ Would I were heaven, to look on thee with many eyes.

670.—BY THE SAME

OF old among the living thou didst shine the Star of morn; now shinest thou in death the Star of eve.

671 — BY SOME ATTRIBUTED TO BIANOR

EVEN insatiable Charon, why didst thou wantonly take young Attalus? Was he not thine even had he died old?

¹ Aster (Star) is said to have been the name of a youth whom Plato admired.

GREEK ANTHOLOGY

672.—ΑΔΕΣΠΟΤΟΝ

Ἐν Κορινθῷ γέγραπται

Χθὼν μὲν ἔχει δέμας θσθλύν, ἔχει κλυτὸν οὐρανὸς
 ἦτορ
 Ἄνδρέω, θε Δαναοῖσι καὶ Ἰλλιριοῖσι δικίστας,
 οὐχ ὁσίων κτεάνων καθαρὰς ἐφυλάξατο χεῖρας.

673.—ΑΔΙΠΛΟΝ

Εἰ γένος εὐσεβέων ζῶει μετὰ τέρμα βίοιο,
 ναιεταῖον κατὰ θεσμὸν ἀνὰ στόμα φωτὸς ἐκίστων,
 Ἄνδρεα, σὺ ζῶεις, οὐ κατθανες· ἀλλὰ σε χῶρος
 ἄμβροτος ἀθανάτων ἡγίων ὑπέδεκτο καμόντα.

674.—ΑΔΡΙΑΝΟΤ

Ἀρχιλόχου τόδε σῆμα, τον ἐς λυσσῶντας βιάμονε
 ἔγγαγε Μαιονίδῃ Μοῦσα χαριζομένη.

675.—ΑΒΩΝΙΔΟΤ

Ἄτρομος ἐκ τύμβου λύε πείσματα ναυηγῆο
 χημῶν ὀλλυμένων ἄλλος ἐνησπῶρει.

676.—ΑΔΗΛΟΝ

Δοῦλος Ἐπίκτητος γενόμεν, καὶ σῶμ' ἀνάπηρος,
 καὶ πνευν Ἰρος, καὶ φίλος ἀθανάτοις.

¹ i.e. otherwise he would have excelled Homer in epio verse.

BOOK VII. 672-676

672.—ANONYMOUS

Inscribed at Corinth

THE earth holds the comely body, heaven the glorious spirit of Andreas, who, administering justice in Greece and Illyria, kept his hands clean of ill gotten gain.

673.—ANONYMOUS

IF pious folk live after the end of this life, dwelling, as is fit, in the mouths of all men, thou, Andreas, livest and art not dead, but the divine place of the immortal holy ones has received thee after life's labour.

674.—ADRIANUS

THIS is the tomb of Archilochus, whom the Muse, out of kindness to Homer,¹ guided to furious rambles.

675.—LEONIDAS OF ALEXANDRIA

Epitaphion

TAMEL not in loosing thy cable from the tomb of the shipwrecked man. While I was perishing another was travelling unhurt.²

676.—ANONYMOUS

I, EPICTETUS,³ was a slave, and not sound in all my limbs, and poor as Irus,⁴ and beloved by the gods.

¹ Imitated from No. 282. ² The celebrated philosopher.

⁴ The beggar in the *Odyssey*.

677 — ΣΙΜΩΝΙΔΟΥ

Μυῆμα τόδε κλεινοῖο Μεγιστίου, ὃν ποτε Μῆδοι
 Σπερχειὸν ποταμὸν κτεῖναν ἀμειψάμενοι,
 μάντιος, ὃς τότε κῆρας ἐπερχομένας σάφα εἰδὼς
 οὐκ ἔτλη Σπιρτης ἡγεμόνας προλιπεῖν.

678. — ΑΔΕΣΠΙΟΤΟΝ

Πληρώσας στρατιὴν Σωτήριχος ἐνθαῖδε κεῖμαι,
 δλβον ἐμῶν καμπτῶν γλυκεροῖς τεκέεσσιν ἐάσας.
 ἤρξα δ' ἐν ἱππῆεσσι, Γερήνιος αἰάτε Νέστωρ
 ἐξ ἡδίκων τε πόρων κειμήλιον οὐδὲν ἔτευξα
 τοῦνεκα καὶ μετὰ πότμον οῶ φάος Οὐλύμποιο.

679. ΤΟΤ ΑΓΙΟΥ ΣΩΦΡΟΝΙΟΥ ΠΑΤΡΙ-
ΑΡΧΟΥ

- α. Τύμβε, τίς ἦ πόθεν, ἦν δ' ἔτι παῖς τίνος, ἔργα
 καὶ δλβον,
 νεκρός, ὃν ἔνδον ἔχεις, ἔννεπε, κευθόμενον.
 β. Οὗτος Ἰωάννης, Κύπριος γένος, υἱὸς ἐτύχθη
 εὐγενεὶς Στεφάνου· ἦν δὲ νομεὺς Φαριῆς.
 κτήμασι μὲν πολὺολβος δλων πλέον ἂν τρέφε
 Κύπρος,
 ἐκ πατέρος πατέρων, ἐξ ὁσίων τε πόρων·
 ἔργα δὲ θεσκελα πάντα λέγειν, ἅπερ ἐν χθονὶ τεύξεν,
 οὐδ' ἐμοῦ ἔστι νόον, οὐδ' ἑτέρων στοματῶν·
 πάντα γὰρ ἄνδρα παρήλθε φαινοτάταις ἀρετῇσι
 δοξάντα κρατεῖν ταῖς ἀρεταῖς ἑτέρων.
 τοῦ καὶ κάλλεα πάντα, τάπερ πτύλις ἔλλαχεν αὐτῇ,
 εἰςὶ φιλοφροσύνης κόσμος ἀρειοτάτης.

677.—SIMONIDES

THIS is the tomb of famous Megistias¹ the prophet, whom the Persians slew after crossing the Spercheus. Though he well knew then the impending fate, he disdained to desert the Spartan leaders.

678. . ANONYMOUS

HAVING accomplished my military service, I, Soterichus, lie here, leaving to my sweet children the wealth I gained by my labours. I commanded in the cavalry, like Gerenian Nestor, and I never amassed any treasure from unjust actions. Therefore after death too I see the light of Olympus.

679.—SAINT SOPHRONIUS THE
PATRIARCH

A. "TELL me, tomb, of him whom thou hast hidden within thee, who and whence he was, whose son, his profession, and substance." B. "This man was Joannes of Cyprus, the son of noble Stephanus, and he was the pastor of Alexandria. He was wealthiest of all the Cyprians by inheritance and by his holy labours, and to tell all the divine deeds he did on earth is beyond my understanding or the tongue of others; for he surpassed in most brilliant virtues even men who seemed to surpass others. All the beautiful public works which this city possesses are ornaments due to his most praiseworthy munificence."

¹ The prophet who was with the Spartans at Thermopylae. Leonidas wished to send him home, but he refused to go.

680.—ΤΟΥ ΑΥΤΟΥ

Ἀρχὸς Ἰωάννης Φαρίης ἀρετῶν ἱερῶν
 ἐνθάδε νῦν μετὰ τέρμα φίλῃ παρὰ πατρίδι κεῖται·
 θνητὸν γὰρ λάχε σῶμα, καὶ εἰ βίον ἄφθιτον ἔξει,
 ἀθανάτους πρήξεις τε κατὰ χθόνα ῥέξεν ἀπείρους.

681 ΠΑΛΛΑΔΑ ΛΑΞΕΑΝΔΡΕΩΣ

Οὐκ ἀπαδημησας τιμῆς χαριν, ἀλλὰ τελευτῆς·
 καὶ χολός περ ἐὼν ἔδραμες εἰς αἶδην,
 Γέσσιε Μοιράων τροχαλιώτερε· ἐκ προκοπῆς γὰρ
 ἦς εἶχες κατὰ νοῦν, ἐξεκοπῆς βιότου.

682.—ΤΟΥ ΑΥΤΟΥ

Γέσσιος οὐ τεθνηκεν ἐπειγόμενος παρὰ Μοίρης·
 αὐτὸς τὴν Μοῖραν προὔλαβεν εἰς αἶδην.

683.—ΤΟΥ ΑΥΤΟΥ

“Μηδὲν ἄγαν” τῶν ἐπτὰ σοφῶν ὁ σοφώτατος εἶπεν·
 ἀλλὰ σὺ μὴ πεισθεῖς, Γέσσιε, ταῦτ’ ἔπαθες·
 καὶ λόγιός περ ἐὼν ἀλογιώτατον ἔσχες δυνειδος,
 ὡς ἐπιθυμήσας οὐρανής ἀνόδου.
 οὕτω Πήγασος ἵππος ἀπώλεσε Βελλεροφόντην, 5
 βουληθέντα μαθεῖν ἀστροθέτους κανόνας·
 ἀλλ’ ὁ μὲν ἵππον ἔχων καὶ θαρσαλέον σθενος ἦβης,
 Γέσσιος οὐδὲ χέσειν αὐτονον ἦτορ ἔχων.

680.—BY THE SAME

JOANNES, both chief in virtue and chief priest of Alexandria, lies here after his death in his dear country. For his body was mortal, although he shall have immortal life and do countless immortal works on earth.

681-688 ARE BY PALLADAS OF ALEXANDRIA,
AND ALL ON THE SAME SUBJECT¹

681

You did not go abroad for the sake of honour, but of death, and although lame you ran to Hades, Gessius, swifter than the Fates. For you retreated from life owing to the advancement of which you were dreaming.

682

Gessius did not die hurried by Fate, but arrived in Hades before Fate.

683

The wisest of the Seven Sages said "Naught in excess," but you, Gessius, were not convinced of it, and came to this end. Though erudite, you incurred the reproach of the greatest lack of reason in desiring to ascend to heaven. Thus it was that Pegasus was fatal to Bellerophon, because he wished to learn the rules of motion of the stars. But he had a horse and the confident strength of youth, whereas Gessius could not screw his courage up enough even to ease himself.

¹ They are all of course facetious. It is insinuated that Gessius' disappointment at not getting the consulate promised him by astrologers hastened his end.

684.—ΤΟΥ ΑΥΤΟΥ

Μηδεὶς ζητήσῃ μερόπων ποτὲ καὶ θεὸς εἶναι,
 μηδ' ἀρχὴν μεγάλην, κόμπου ὑπαρφίαλον.
 Γέσσιος αὐτὸς ἔδειξε· κατηνέχθη γὰρ ἐπαρθεῖς,
 θνητῆς εὐτυχίης μηκέτ' ἀνασχόμενος.

685.—ΤΟΥ ΑΥΤΟΥ

Ζητῶν ἐξεύρες βιοτου τέλος εὐτυχίης τε,
 ἀρχὴν ζητήσας πρὸς τέλος ἐρχομένην.
 ἄλλ' ἔτυχες τιμῆς, ὦ Γέσσιε, καὶ μετὰ μοῖραν
 σύμβολα τῆς ἀρχῆς ὕστατα δεξάμενος.

686.—ΤΟΥ ΑΥΤΟΥ

Γέσσιον ὡς ἐνόησεν ὁ Βαύκαλος ἄρτι θανόντα
 χαλεύοντα πλέον, τοῖον ἔλεξεν ἔπος·
 “Γέσσιε, πῶς, τί παθὼν κατέβης δόμον Ἄιδος εἴσω
 γυμνός, ἀκήδεστος, σχηματι καινοτάφῃ;”
 τὸν δὲ μεγ' ὀχθήσας προσέφη καὶ Γέσσιος εὐθύς·
 “Βαύκαλε, τὸ στρήνος καὶ θάνατον παρεχει.”

687.—ΤΟΥ ΑΥΤΟΥ

Τὴν Ἀμμωνιακὴν ἀπάτην ὅτε Γέσσιος ἔγνω
 τοῦ ξενικοῦ θανάτου ἐγγύθεν ἐρχόμενος,
 τὴν ἰδίαν γνώμην κατεμέμψατο, καὶ τὸ μάθημα,
 καὶ τοὺς πειθομένους ἀστρολόγοις ἀλόγοις.

688.—ΤΟΥ ΑΥΤΟΥ

Οἱ δύο Κάλχαντες τὸν Γέσσιον ὤλεσαν ὄρκοις,
 τῶν μεγάλων ὑπάτων θῶκον ὑποσχόμενοι.
 ὦ γένος ἀνθρώπων ἀνεμῶλιον, αὐτοχόλωτον,
 ἄχρι τέλους βιότου μηδὲν ἐπιστάμενον.

684

Let no mortal even seek to be a god also, nor pursue the pride of high office. Gessius is the proof of it, for he was first of all puffed up and then collapsed, not content with mortal felicity

685

You sought and found the end of life and happiness, seeking an office¹ tending to the highest end. But you obtained the honour, Gessius, receiving after your death the insignia of office.

686

When Baucalus saw Gessius just after his death, and lamier than ever, he spoke thus: "Gessius, what made thee descend into Hell, naked, without funeral, in new burial guise?" And to him in great wrath Gessius at once replied: "Baucalus, the pride of wealth may cause death."

687

When Gessius discovered the fraud of the oracle of Ammon not long before his death in a strange land, he blamed his own belief and that science, and those who trust in silly astrologers.

688

The two soothsayers brought death on Gessius by their oaths, promising him the consular chair. O race of men vain minded, angry with themselves, knowing nothing even until the end of life.

¹ The word also means "beginning."

689.—ΑΔΗΛΑΟΝ

Ἐνθάδε σῶμα λελοίπεν Ἀπελλαιανὸς μέγ' ἄριστον
ψυχὴν δ' ἐν χεῖρεσσιν ἔην παρακινθέτο Χριστῷ.

690.—ΑΔΗΛΑΟΝ

Οἶδ' ἐθνήων κλεος ἰσθλὸν ὑπώλεσας ἐν χθόνα πᾶσαν,
ἰλλ' ὅτι σῆς ψυχῇ ἀγλαὰ πάντα μένει,
ὕσσ' ἔλαχες τ' ἔμαθες τε, φύσει μῆτιν πανίριστε
τῇ ῥα καὶ ἐς μακρῶν νῆσον ἔβης Πυθία.

691.—ΑΔΕΣΠΟΤΟΝ

Ἀλκηστίς νῆε εἰμι θύον δ' ὑπὲρ ἱνέρος ἰσθλοῦ,
Ζηνῶνος, τὴν μούνον ἐνὶ στέρνοισιν ἔδεγμην,
ὅν φάτος γλυκερῶν τε τέκνων προὔκριν' ἔμον ἦτορ,
οὕνομα Καλλικρατεία, βροτοῖς πάντεσσιν ἀγαστή

692.—ΑΝΤΙΠΑΤΡΟΥ, Οἱ δὲ ΦΙΛΙΠΠΙΟΥ
ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Γλύτῳ, τὸ Περγαμῆνον Ἀσιδὶ κλῖος,
ὁ παμμιχὸν κεραυνός, ὁ πλατὺς ποδᾶς,
ὁ καινὸς Ἀτλας, αἳ τ' ἀνέκατοι χεῖρες
ἔρροντι τὸν δὲ πρόσθεν οὔτ' ἐν Ἰταλοῖς,
οὔθ' Ἑλλαδὶ προωστον, οὔτ' ἐν Ἀσιδὶ,
ὁ πάντα νικῶν Αἰδὴς ἀνέτραπεν.

693.—ΑΠΟΛΛΩΝΙΔΟΥ

Γλήνῃ παρρηνῆτις ἀμφεχὼ χερμάς,
πικρῇ κατασπασθέντα κύματος δινῇ,
ὅτ' ἰχθυάζειτ' ἐξ ἄκρης ἀπορρώγος
χῶσαν δὲ μ' ὅσπος λαδὲ ἦν συνεργήτης,
Πόσειδον, οὗς σὺ σῶζε, καὶ γαληναίην
αἶν διδοίης ὀρμηθυλοῖς θίνα.

689.—ANONYMOUS

HERE Apellianus, most excellent of men, left his body, depositing his soul in the hands of Christ.

690.—ANONYMOUS

Nor even in death hast thou lost on the earth all thy good fame, but the splendid gifts of thy mind all survive, all thy talent and learning, Pytheas, most highly endowed by nature. Therefore art thou gone to the islands of the blest.

691.—ANONYMOUS

I AM a new Alcestis, and died for my good husband Zeno, whom alone I had taken to my bosom. My heart preferred him to the light of day and my sweet children. My name was Caliteratia, and all men revered me.

692.—ANTIPATER OR PHILIP OF
THESSALONICA

GLYCO of Pergamus, the glory of Asia the thunderbolt of the pueration,¹ the broad-footed, the new Atlas, has perished, they have perished, those unconquashed hands, and Hades, who conquers all, has thrown him who never before met with a fall in Italy, Greece, or Asia.

693.—APOLLONIDES

I, THE heap of stones by the shore, cover Glentis, who was swept away by the cruel swirl of a wave as he was angling from a steep projecting rock. All his fellow fishermen raised me. Save them, Poseidon, and grant ever to all casters of the line a calm shore.

¹ A combination of wrestling and boxing.

GREEK ANTHOLOGY

694.—ΛΔΑΙΟΤ

Ἦν παρὶς ἥρωα, Φιλοπριγμων δὲ καλεῖται,
 προσθε Ἰιοτιδαίης κείμενον ἐν τριόδῳ,
 εἰπεῖν οἶον ἐπ' ἔργου ἄγεις πόδας· εὐθύς ἐκείνος
 εὐρήσει σὺν σοὶ πρηξίος εὐκολίην.

695.—ΛΔΕΣΗΟΤΟΝ

Ὅρῃς πρίσαιπον Κασσίας τῆς σώφρονος.
 εἰ καὶ τέθυκε, ταῖς ἀρεταῖς γνωρίζεται
 ψυχῆς τὸ κάλλος μᾶλλον ἢ τοῦ σώματος.

696.—ΑΡΧΙΟΤ ΜΙΤΤΑΙΗΝΑΙΟΤ

Αἰωρῇ θηρεῖον ἰμασσόμενος δέμας αὔραις
 τλάμων, ἀορτηθεὶς ἐκ λασίας πίτυος,
 αἰωρῇ· Φοιβῷ γὰρ ἰνάρσιον εἰς ἔριν ἔστης,
 πρῶνα Κελαινίτην ναιετάων, Σάτυρε.
 σεῦ δὲ βοᾶν ἀύλοιο μελιβρημον οὐκέτι Νύμφαι,
 ὥς πάρος, ἐν Φρυγίοις οὔρεσι πειυσόμεθα.

697.—ΧΡΙΣΤΟΔΩΡΟΤ

Οὗτος Ἰωάννην κρύπτει τάφος, δς δ' Ἐπιδάμνου
 ἄστρον ἔην, ἦν πρὶν παῖδες ἀριπρεπέες
 ἔκτισαν Ἡρακλῆος· ὅθεν καὶ μέγματος ἥρωος
 αἰεὶ τῶν ἀδίκων σκληρὸν ἔκοπτε μένος.
 εἶχε δ' ἀπ' εὐσεβείῳ προγόνων ἐρικυδέα πάτρην
 Λυχνιδόν, ἦν Φοῖνιξ Κάδμος ἔδειμε πόλιν.

* The name means 'body'.

² Marston.

694.—ADAEUS

(Not Sepulchral)

If thou passest by the shrine of the hero (his name is Philopragmon)¹ that is at the cross-roads outside Potidaea, tell him on what task thou journeyest, and he at once will help thee to find a means of accomplishing it.

695.—ANONYMOUS

Thou seest the face of virtuous Cassis. Though she be dead, the beauty of her son, rather than of her visage is made manifest by her virtues.

696.—ARCHIAS OF MITYLENE

Poor Satyr² who didst dwell on the hills of Celsaenae, thou hangest from a leafy pine, thy beast-like body flogged by the winds, because thou didst enter on fatal strife with Phoebus; and no longer, as of old, shall we Nymphs hear on the Phrygian hills the honeyed notes of thy flute.

697.—CHRISTODORUS

This tomb covers Joannes, who was the star of Epidamnus, the city founded by the famous sons of Heracles,³ whence it was brought about that this active hero ever reduced the stubborn strength of the unrighteous. The renowned fatherland of his pious parents and himself was Lychnidus, a city built by Phoenician Cadmus. Thence sprung this Heli-

¹ It was founded by a certain Phalrus who claimed descent from the Heracleidae.

GREEK ANTHOLOGY

Ἰθὺν λύχνος ἦν Ἐλκεώνιος, οὔτεκα Κεδμος
στοιχείων Δαναοῖς πρῶτος ἔλκευε τυπον
εἰς ὑπαιτυνὲ δ' ἀνιλαμψε, καὶ Ἰλλυριήσι δικαζων,
Μουσας καὶ καὶ ἄρην ἐστιφανώσε Δικην. 10

608.—ΤΟΥ ΑΥΤΟΥ

Ἄντα Ἰωάννης Ἐπιδήμιος ἐνθιδα κείνη,
τῆλεφνης ὑπαιτυνὲς πυσμος ἀειφανέων
ο γλυκύ μοι Μουσίων πετίσας φιστ, ο πλέον ἄλλων
εἰρυνας ξενίου δαιμονος ἐργασίῳ,
παμφορβὴν παλαμην ἐκκτημένοι, ἦντινα μούνη
οὐκ ἴδε βωτινὴς μέτρον ὀριζομενον
αἰπυτάτην δ' ἠεξῆσε [κομοῖς παργουσιω ἀπῆτην,
φαιδρυνας καθαρῆς ἐργα δικαιοσύνης
ᾧ ποκοι, οὐκ ἔζησε πολὺν χρόνον, ἀλλ' ἐπαιτυνὲς
μοῦνον ἀνεπλήσας τεσσαρακοντα δυο, 10
ἔχετε μονασπολοισι ποθὴν παντεσσιν ἐσας,
εἰς ἐτυρεῖ πατερων φερτερα γειναμένων

609 — ΑΔΕΣΠΟΤΟΝ

Ἰκάρου ᾧ νεοφοῖται ἐς ἡέρα πετῆθεντος
Ἰκαριη πεκρὴς τυμῶε κακοδρομης,
αβηλε μήτε σε κείνος ἰδεῖν, μὴ' αὐτὸς ἀνείναι
Ἰρῶν Ἀίγαιου νῶτον ὑπὲρ πελαγεῖς,
οὐ γὰρ σοι σκεπανη τι ὑφορμισκε, αὐτε βόρειον
ἔκλιτος, αὐτ' ἀγὴν κίματος ἐκ νοτινῆν
ἔρρει, ᾧ δυσπλωτα, καποξενε σείο δε τηλοῦ
πλωσιμι, στυγεροῦ δασος ἀπ' Αἰόας.

700 — ΔΙΟΔΩΡΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Ἰστω θυκτός ἐμός ἢ μ' ἔκρυφεν, οἷα ταῦτα
λοιπα, Κεκυτοῦ τ' ἀμφιγυητον ὕδωρ.

BOOK VII. 697-700

conian lamp,¹ because Cadmus first taught the Greeks letters. He attained the consulate, and administering justice in Illyria, crowned the Muses and pure Justice.

698.—BY THE SAME

Hæc hæc Jovis Joannes of Epidamnus, the far-shining ornament of ever brilliant consuls, who spread abroad the sweet light of the Muses, and more than others amplified the work of hospitality, having a hand that fed all, and alone among men knew not any measure to limit its gifts. He ornamented his lofty consular ear with the laws of his country, making bright the works of pure justice. Ye gods he did not live long, but at the age of only forty-two departed this life, regretted by all poets whom he loved more than his own parents.

699.—ANONYMOUS

ICARIA, memorial of the disastrous journey of Icarus flying through the newly-trodden air, would he too had never seen thee, would that Ixion had never sent thee up above the expanse of the Aegean Sea. For thou hast no sheltered anchorage, either on the northern side nor where the sea breaks on thee from the south. A curse on thee, inhospitable foe of mariners! May I voyage as far from thee as from loathly Hell.

700.—DIODORUS GRAMMATICUS

Know, thou stone palace of the Night that hides me, and thou, flood of Cocytus, where wailing is loud, it

¹ "Lychnus." There is a poor pun on Lychnus.

GREEK ANTHOLOGY

οὔτι μ' ἀνὴρ, δ' λεγούσι, κατέκτανεν ἐς γάμον ἄλλης
 παπταίνων· τί μάτην οὔνομα Ῥουφίανός;
 ἀλλὰ με Κῆρες ἀγούσι μεμορμέναι. οὐ μία δὴπον δ
 Παῦλα Ῥαραντίνη κἀπθανεν ὠκύμορος.

701.—ΤΟΥ ΑΥΤΟΥ

Ἰφθίμῃ τὸδ' ἔπ' ἀνδρὶ φίλῃ πολὺς ἦνυσ' Ἀχαιφ
 γράμμα παρ' εὐνδρου νάμασιν Ἀσκαπίνης.
 κλαῖσε δέ μιν Νίκαια· πατήρ δ' ἐπὶ οἱ Διομήδης
 λάϊνον ἰψιφαῆ τύνδ' ἀνέτεινε τάφον.
 δύσμορος, αἰάζων ὅλοδν κακόν. ἥ γὰρ ἐώκει δ
 νῆα οἱ τίνει ταῦτα κατοιχομένῃ.

702.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἰχθυοθηρητῆρα Μενεστρατον ὤλεσεν ἄγρη
 δονακος, ἐξαμῆτης ἐκ τριχὸς ἐλκομένη.
 εἶδαρ δ'τ' ἀγκίστροι φονίον πλάνον ἀμφιχανοῦσα
 οἰεῖν ἐρυθρῇ φυκίς ἐβρυξε πωγην·
 ἀγνυμένη δ' ὑπ' ὀδόντι κατέκτανεν, ἄλμυτι λάβρῃ δ
 ἐντὸς ὀλισθηρῶν δυσαμένη φαρύγων.

703.—ΜΤΡΙΝΟΥ

Θύρσις δ' κωμήτης, ὃ τὰ νυμφικὰ μῆλα νομαίων,
 Θύρσις δ' συριζων Πανδὸς ἴσον δονακι,
 ἔνδιος οἰνοπότης σκιερὰν ὑπο τὰν πίτυν εὔδει
 φρουρεῖ δ' αὐτὸς ἔλῶν ποίμνια βιάκτρον Ἔρω.
 ἂ Νύμφαι, Νύμφαι, διεγείρατε τον λυκοθαρσῆ δ
 βοσκόν, μὴ θηρῶν κύρμα γένηται Ἔρω.

BOOK VII. 700-703

was not my husband, as they say, who, contemplating another marriage, slew me. Why should Rufinus have that evil name for naught? But the fatal Destinies brought me here. Paula of Tarentum is not the only woman who has died before her time.

701.—BY THE SAME

His dear city set up this inscription by the beautiful waters of Ascania¹ to the strong man Achæus. Nicaea wept for him, and his father Diomedes erected to him this tall and glittering stone monument, lamenting; for it had been meet for his son to pay him these honours when he died himself.

702. — APOLLONIDES

The capture of his rod, pulled out of the sea by the six-stranded hair line, was fatal to the fisherman Menestratus, then, when the red pycis, gaping at the errant bait of the murderous hook, swallowed greedily the sharp fraud, as he was cracking its skull with its teeth, it slew him, taking a violent leap and slipping down his throat.²

703.—MYRINUS

(*Not Sepulchral*)

Thyrsis the villager who feeds the Nymphs' flocks, Thyrsis whose piping is equal to Pan's, sleeps under the shady pine tree having drunk wine at midday, and Love takes his crook and keeps the flock himself. Ye Nymphs! ye Nymphs! awake the shepherd who fears no wolf, lest Love become the prey of wild beasts.

¹ A lake near Nicaea.

² *cp.* No. 504.

GREEK ANTHOLOGY

704.—ΑΔΗΛΟΝ

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί·
οὔδεν μέλει μοι τὰμὰ γὰρ καλῶς ἔχει.

705.—ΑΝΤΙΠΑΤΡΟΥ

Στρυμόνι καὶ μεγάλῳ παποτισμένον Ἑλλησπόντῳ
ἤριον Ἰδωνῆς Φυλλίδος, Ἀμφίπολι,
λοιπὰ τοι Αἰθιοπίης Βραυρωνίδος Ἰχθια νηοῦ
μένει, καὶ ποταμοῦ τὰμφιμαχίτον ὕδωρ,
τὴν δὲ ποτ' Αἰγείδαιε μεγάλην ἔριν ὥς ἄλιανθές
τρύχος ἐπ' ἀμφοτέραις δερκόμαθ' ἦισιν.

706.—ΔΙΟΓΕΝΟΥΣ

Ἰλυγγίλασε Βακχὸν ἐκπιῶν χανδὸν
Χρῦσιππος, οὐδ' ἐφείσατο
οὐ τῆς στοᾶς, οὐχ ἥς πυτρας, οὐ τῆς ψυχῆς,
ἀλλ' ἦλθε δῶμ' ἐς Ἀίδεω.

707.—ΔΙΟΣΚΟΡΙΔΟΥ

Κῆρ' αἰ Σωσιθίου κομέω νέκυν, ὅσσον ἐν ἄσται
ἄλλος ἀπ' αὐθαίρων ἡμετέρων Σοφοκλῆν,
Σκίρτος ὁ πυρρογένειος. ἐκισσοφορήσε γὰρ ὦνῆρ
ἄξια Φλιασίων, ναὶ μὰ χοροῦς, Σατύρων·
κῆμ' ἐν καίνοις τεθραμμένον ἤθεσιν ἤδη
ἡγαγεν εἰς μνήμην πατρίδ' ἀναρχαῖστας

¹ Said to have been a favourite quotation of both Titian and Nero.

BOOK VII. 704-707

704.—ANONYMOUS

When I am dead may earth be mingled with fire.
It matters not to me, for with me all is well.¹

705.—ANTIPATER OF THESSALONICA

(*Not Sepulchral*)

AMERIPOLIS, tomb of Eeonian Phyllis, wasaced by the Strymon and great Helespont, all that is left of thee is the ruin of the temple of Brauronian Artemis and the disputed² water of thy river. We see her for whom the Athenians strove so long now lying like a torn rag of precious purple on either bank.

706.—DIOGENES LAERTIUS

CHRYSIPPUS became dizzy when he had drunk up the wine at a gulp, and sparing neither the Stoa, nor his country, nor his life, went to the house of Hades.³

707.—DIOSCORIDES

I, too, red-bearded Selktus the Satyr, guard the body of Sositaeus as one of my brothers guards Sophocles on the Acropolis. For he wielded the ivy-bough, you by the dance I swear it, in a manner worthy of the Satyrs of Phlius, and restoring ancient usage, led me, who had been reared in new-fangled fashions, back to the tradition of our fathers. Once

¹ The Athenian possession of Amphipolis was disputed by the Spartans and later by the Macedonians.

² Chrysisppus was said to have died in consequence of drinking too much at a banquet given him by his disciples.

καὶ πάλιν εἰσώρμησα τὸν ἄρσενα Δωρίδι Μοῦσῳ
 ρυθμόν, πρὸς τ' αὐδῇν ἔλκομενος μεγάλῃν
 ῥήματα δέ μοι ἔρπον τυπὸς οὐ χερὶ καινοτομηθεὶς
 τῇ φιλοκινδυνῇ φροντίδι Σωσιθεοῦ.

10

708.—ΤΟΥ ΑΥΤΟΥ

Τῷ ποιητδογριφῷ, κοῦφῃ κόνι, τὸν φιλάγωγε
 κισσὸν ὑπὲρ τύμβου ζῶντα Μάχωνι φέροις·
 οὐ γὰρ ἔχεις κηφήνα παλιμπλυτον, ἀλλὰ τι τέχνη
 ἄξιον ὑρχαίης λειψανον ἡμφιεσας.
 τοῦτο δ' ὁ πρὸς βυθὸς ἱραὶ· "Κεκροπος πόλι, καὶ
 παρὰ Νεῖλω
 ἴσταιν ὅτ' ἐν Μοῦσαις ἐρικυὲ πέφυκε θύμος."

8

709 — ΑΛΕΞΑΝΔΡΟΥ

Σάρδιαι ἀρχαῖαι, πατέρων νομός, εἰ μὲν ἐν ὑμῖν
 ἔτρεφομαι, κερνάς ἦν τις ἂν ἡ βακέλας
 χρυσοφορὸς, ῥησσαν καλὰ τυμπανὰ· νῦν δέ μοι
 Ἄλκμαν
 οὔνομα, καὶ Σπάρτας εἰμὶ πολυτρίποδος,
 καὶ Μουσας ἰδάν· Ἐλικωνίδας αἶμα τυρυνῶν
 θηκαν Δασκυλεῶ μεζονα καὶ ἰγνῶ.

710 — ΗΡΙΝΝΗΣ [ΜΙΤΤΛΗΝΑΙΗΣ]

Στάλαι, καὶ Σειρῆνες ἑμαί, καὶ πένθιμε κρεασσέ,
 ὅστις ἔχεις Αἶδα τὰν ὀλιγὰν σποδίαν,
 τοῖς ἑμὸν ἐρχομένοισι παρ' ἡρίων εἰπάτε χαίρειν,
 αἶτ' ἀστροὶ τελεθῶντ', αἶθ' ἑτέρας πολίος·

¹ Bontheus was a tragic poet of the 4th century. His Satyric dramas, of which we have some fragments, were especially celebrated. The Satyric drama is said to have originated at Ph. ae.

² Macho is known to us chiefly as the author of comedies.

BOOK VII. 707-710

more I forced the virile rhythm on the Doric Muse, and drawn to magniloquence . . . a daring innovation introduced by Sositheus.¹

708.—BY THE SAME

LIGHT earth, give birth to ivy that loves the stage to flourish on the tomb of Mnacho² the writer of comedies. For thou holdest no re-dyed drone, but he whom thou cloatest is a worthy remnant of ancient art. This shall the old man say "O city of Cecrops, sometimes on the banks of the Nile, too, the strong-scented thyme of poetry grows."

709.—ALEXANDER

ANCIENT Sardis, home of my fathers, had I been reared in thee I would have been a cornus-scarer³ or eunuch, wearing ornaments of gold and beating pretty tambourines, but now my name is Aleman, and I am a citizen of Sparta of the many tripods, and have learnt to know the Heliconian Muses who made me greater than the tyrants Dascyles and Gyges.⁴

710.—ERINNA

YE columns and my Sirens,⁵ and thou, mournful pitcher that holdest the little ash of death, bid them who pass by my tomb hail, be they citizens or from another town, and tell this, too, that I was anecdotes in verse, many of which are noted by Athenaeus. This epigram was actually engraved on his tomb at Alexandria where he spent most of his life.

¹ The cornus was a vessel used in the rites of Cybele.

² Kings of Lydia.

³ Figures of Sirens that stood on the tomb.

χῶτι με νύμφαν εἶσαν ἔχει τάφος, εἶπατε καὶ τό· 5
 χῶτι πατήρ μ' ἐκάλει Βαυκίδα, χῶτι γένος
 Τηνία, ὡς εἰδῶντι· καὶ ὅττι μοι ἄ συνεταιρίσ
 'Ηρινν' ἐν τύμβῳ γρύμμ' ἐχάραξε τοδε.

711.—ΑΝΤΙΠΑΤΡΟΥ

Ἦδη μὲν κροκόεις Πιτανатиδὶ πίπτατο νύμφη
 Κλειναρέτα χρυσέων παστῶς ἔσω θαλάμῳ,
 καδεμονες δ' ἤλπαντο διωλευιον φλόγα πευκας
 ἔψειν ἀμφοτέραις ἀνσχόμενοι παλιμμαις, 5
 Δημῶ καὶ Νικιππος· ἄφαρπάξασα δὲ νοῦσος
 παρθενικὰν Λιβας ἀγαγεν ἐς πέλαγος·
 ἄλγειναι δ' ἐκάμαντο συνάλειπες, οὐχὶ θυρέτρων,
 ἀλλὰ τὸν 'Αἰδέω στερνοστυπῇ πάταγον.

712.—ΗΡΙΝΝΗΣ

Νυμφας Βαυκίδος ἐμμί· πολυκλαύταν δὲ παρέρπων
 σταλαν τῷ κατὰ γῆς τουτο λεγοις 'Αἰδα
 "Βασκανος ἔσσ', 'Αἰδα·" τὰ δὲ τοι καλὰ σάμαθ' 5
 ὁρῶντι
 ὁμοτάταν Βαυκοῦς ἀγγελέσαντι τύχαν,
 ὡς τὰν παῖδ', 'Τρέναιος ἐφ' αἷς υἱιδετο πεύκαις,
 ταῖσδ' ἐπὶ καδεστάς ἐφλέγε πυρκαϊᾷ
 καὶ σὺ μὲν, ὦ 'Τρέναιε, γάμων μολπαῖον ποιδᾶν
 ἐς θρηνων γοερον φθιγμα μεθηρμυσας.

713.—ΑΝΤΙΠΑΤΡΟΥ

Παυροεπῆς Ἦρινα, καὶ οὐ πολύμυθος ᾠοιδαῖς·
 ἄλλ' ἔλαχεν Μουσας τουτο το βαιων ἔπος.

BOOK VII. 710-713

buried here a bride, and that my father called me Baucis, and that my country was Tenos, that they may know Say, likewise, that my friend and companion Erinna engraved these lines on my tomb.

711.—ANTIPATER OF SIDON

ALREADY her saffron couch inside the golden wedding-chamber had been laid for Clinarrta the bride of Pitana. Already her parents Demio and Nichippus were looking forward to raising on high in both hands the blazing pine-torch, when sickness carried the girl away and took her to the sea of Lethe. All sadly her girl companions instead of beating at her door beat their breasts, as is the rite of death.

712.—ERINNA

I AM the tomb of Baucis the bride, and as thou passest the much bewept pillar, say to Hades who dwells below "Hades, thou art envious." To thee the fair letters thou seest on the stone will tell the most cruel fate of Baucis, how her bridegroom's father lighted her pyre with those very torches that had burnt while they sang the marriage hymn. And thou, Hymenæus, didst change the tuneful song of wedding to the dismal voice of lamentation.

713. ANTIPATER OF SIDON

(*Not Sepulchral*)

Few are Erinna's verses nor is she wordy in her songs, but this her little work is inspired. Therefore

τοιγάρτοι μνήμης οὐκ ἡμβροταν, αὐδὲ μελαίνης
 νυκτὸς ὑπὸ σκιερῇ κωλύεται πτερυγι·
 αἱ δ' ἀναρίθμητοι νεαρῶν σωρηδὸν ᾠοιδῶν
 μυριαδες λήθη, ξεῖνε, μαραινόμεθα.
 λωϊτερος κύκνοι μικρὸς θρόος ἢ ἐκ κολοιδῶν
 κραγμὸς ἐν εἰαριναῖς κιδνάμενος νεφέλαις.

714.—ΑΔΕΣΠΙΟΤΟΝ

Ῥήγιον Ἰταλίας τεναγώδεος ἄκρον αἰεΐδιο,
 αἰεὶ Θρινακίου γενομένην ὕδατος,
 οὐνεκα τὸν φιλεοντα λύρην φιλέοντά τε παῖδας
 Ἰβυκον εὐφύλλῳ θῆκεν ὑπὸ πταλῇ,
 ἡδέα πολλὰ παθοντα· πολὺν δ' ἐπὶ σήματι κισσὸν
 χεύατο καὶ λευκοῦ φυταλιῇν καλῶμον.

715.—ΛΕΩΝΙΔΟΥ

Πολλὸν ἀπ' Ἰταλίας κεῖμαι χθονός, ἐκ τε Τύραντος
 πατρης· τοῦτο δέ μοι πικρύτερον θανάτιον.
 τοιοῦτος πλανίων ἄβιος βίος ἄλλὰ με Μοῦσαι
 ἔστερξαν, λυγρῶν δ' ἀντὶ μελιχρου ἔχω.
 οὐνομα δ' οὐκ ἤμυσσε Λεωνιδου· αὐτὰ με δῶρα
 κηρύσσει Μουσέων πάντας ἐπ' ἡελίους.

716.—ΔΙΟΝΤΣΙΟΥ ΡΟΔΙΟΥ

Πρωιος, ἀλλὰ ποθεινὸς ὅσοι πόλιν Ἰαλύσιοι
 ναισμεν, εἰς λήθης πικρὸν ἔδυσ πέλαγος,
 δρεψάμενος σοφίην ὀλίγον χρόνον· ἅμψι δὲ τύμβῳ
 σείο καὶ ἄπλαντοι γλαυκες ἔθεντο γόον,
 Φαινόκριτ'· οὐδεν ὁμοιον ἐπασσομένοισιν ᾠοιδὸς
 φθέγγεται, ἄνθρωπους ἄχρι φέρωσι πόδες.

BOOK VII 713-716

fails she not to be remembered, and is not held hidden under the shadowy wing of black night. But we, stranger, the countless myriads of later singers, lie in heaps withering from oblivion. The low song of the swan is better than the cawing of jackdaws echoing far and wide through the clouds of spring.

714. — ANONYMOUS

I sing of Rhegium, that at the point of the shoaly coast of Italy tastes ever of the Sicilian sea, because under the leafy poplar she laid Hyacin the lover of the lyre, the lover of boys, who had tasted many pleasures, and over his tomb she shed in abundance ivy and white reeds.

715. — LEONIDAS OF TARENTUM

FAR from the Italian land I lie, far from my country Tarentum, and this is bitterer to me than death. Such is the life of wanderers, ill to live; but the Muses loved me and instead of sourness sweets are mine. The name of Leonidas hath not sunk into oblivion, but the gifts of the Muses proclaim it to the end of days.

716. — DIONYSIUS OF RHODES

Too early and missed by all us who dwell in the city of Ialysus, hast thou sunk, Phaenocritus, into the sea of oblivion, after plucking for a brief time the flowers of wisdom; and round thy tomb the very owls that never shed tears lamented. No singer shall ever sing as thou didst to future generations as long as men walk upon their feet.

GREEK ANTHOLOGY

717.—ΑΔΕΣΠΟΤΟΝ

Νηϊίδες καὶ ψυχρὰ βοαύλια ταῦτα μελίσσαις
οἶμον ἐπ' εἰαρινὴν λήξατε νισσομεναις,
ὥς ὁ γέριον Λευκιππος ἐπ' ἀρσιποδεσσι λαγωοῖς
ἔφθιτο χειμεριῇ νυκτὶ λοχησάμενος.
σμήνηα δ' οὐκέτι οἱ κομέειν φίλον· αἱ δὲ τὸν ἄκρις
γείτονα ποιμένιαι πολλὰ ποθοῦσι νύπαι.

A. La. x, (Istius of Pithagoras, vii. 2, p. 186.

718.—ΝΟΣΣΙΔΟΣ

*Ὡ ξεῖν', εἰ τύ γε πλεῖς ποτὶ καλλίχορον Μυτιλάναν,
τὰν Σαπφῶ χαρίτων ἄνθος ἑναυσάμεναν,
εἰπεῖν, ὥς Μουσῶσι φίλαν τήν τε Λοκρὶς γὰ
τικτεν ἴσαν ὅτι θ' οἱ τοῦνομα Νοσσίδ' ἴθι.

719.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Τέλληνος ὅδε τύμβος ἔχω δ' ὑποβωλῆα πρέσβιν
τῆνον τὸν πρῶτον γυνῶντα γελοιομαλεῖν.

720.—ΧΑΙΡΗΜΟΝΟΣ

Κλεῦας οὐτυμοκλῆος, ὑπὲρ Θυρεῶν δορυ τεύνας,
κατθανεὺς ἀμφίλογοι γᾶν ἀποτεμνομενος

721.—ΤΟΥ ΑΥΤΟΥ

Τοῖς Ἀργεῖ Σπάρτηθεν ἴσαι χεῖρες, ἴσα δὲ τεύχη
συμβάλομεν· Θυρεῖαι δ' ἦσαν ἀεθλα δορός.
ἄμφω δ' ἀπροφύσιστα τὸν οἴκαδε νοστον ἀφέντες
οἴωνοις θανάτου λείπομεν ἀγγεῖλαι.

¹ Unfortunately this version of the epigram is quite uncertain, as it involves considerable departures from the MS. text, itself unintelligible.

BOOK VII. 717-721

717.—ANONYMOUS

YE Naiads, and ye cool pastures, tell the bees that start for their spring journeys that old Lysippus perished lying in ambush for the fleet-footed hares on a winter night. No longer does he take joy in tending the swarms, and the delia where feed the flocks miss much their neighbour of the hill (?)

718.—NOSSIS

STRANGER, if thou sailest to Mitylene, the city of lovely dances which knilled (?) Sappho, the flower of the Graces, say that the Locrian land bore one dear to the Muses and equal to her and that her name was Nossis. Go!

719.—LEONIDAS

I AM the tomb of Tellen,³ and under ground I hold the old man, who was the first to learn how to compose comic songs.

720.—CHARREMON

CLEUS, the son of Etymocles, who didst wield the spear for Thyreæ, thou didst die allotting to thyself the disputed land.

721.—BY THE SAME

WE from Sparta engaged the Argives equal in number and in arms, Thyreæ being the prize of the spear, and both abandoning without seeking for pretexts our hope of return home, we leave the birds to tell of our death.

³ Tellen (4th century B.C.) was by profession a flute-player. Of his comic productions we know nothing.

GREEK ANTHOLOGY

722.—ΘΕΟΔΩΡΙΔΑ

Δηρίφατον κλαίω Τιμοσθενη, υἱα Μολύσσου,
 ξείνον ἐπὶ ξεινῇ Κεκροπίᾳ φθίμενον

723.—ΛΑΕΣΙΠΟΤΟΝ

Ἄ πάρος ἄδμητον καὶ ἀνέμβατος, ὦ Λακεδαιῖμον,
 καπνὸν ἐπ' ἐυρώτῃ δέρκειι Ὀλένιον,
 ἄσκιος· οἶωνοι δὲ κατὰ χθονὴν οἰκία θέντες
 μυρονται· μήλων δ' οὐκ αἶουσι λύκοι.

724.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

Ἢ ῥα μένος σε, Πρύαρχ', ὄλεσ' ἐν δαΐ, δῶμά τε
 πατρὸς
 Φειδία ἐν δυοφερῷ πέρθει ἔθου φθίμενος
 ἀλλὰ καλὸν τοι ὑπερθεῖν ἔπος τόδε τέτρος αἰεδαί,
 ὡς ἔθανες πρὸ φίλας μαρναίμενος πατρίδος.

725.—ΚΑΛΛΙΜΑΧΟΥ

α. Αἶνισ, καὶ σὺ γὰρ ὦδε, Μενέκρατες, οὐκ ἐπὶ ποίλῳ
 ἤσθα· τί σε, ξείνων λῶσσε, καταιργάσατο;
 ἢ ῥα τὸ καὶ Κανταυρον; β. Ὁ μοι πεπρωμένος
 ὕπνος
 ἦλθεν, ὃ δὲ τλήμων οἶνος ἔχει πρόφασιν.

726.—ΑΕΩΝΙΔΑ

Ἐσπέριον κήφον ἀπόσαστο πολλακίς ὕπνον
 ἢ γρήυς πενίην Πλυτθὺς ἀμυνομένη

722. THEODORIDAS

I weep for Timosthenes, the son of Molossus, slain
in battle, dying a stranger on the strange Attic soil.

723. -ANONIMOUS

(*Not Nepitichraf*)

LACEDAEMON, formerly unconquered and uninvaded,
thou seest the Ottoman¹ smoke on the banks of
Eurotas. No shade of trees hast thou left, the
birds nest on the ground and the wolves hear not
the bleating of sheep.

724.—ANYTE

Thy valour, Proarchus, slew thee in the fight, and
thou hast put in black mourning by thy death the
house of thy father Phidias. But the stone above
thee sings this good message, that thou didst fall
fighting for thy dear fatherland.

725.—CALLIMACHUS

A. "MENECHATES of Aenus, you too were not long
on earth. Tell me, best of friends, what caused your
death? Was it that which caused the Centaur's?"²

B. "The fore-ordained sleep came to me, and the
unhappy wine is blamed."

726.—LEONIDAS OF TARENTUM

Old Plathis often repelled from her her evening
and morning sleep, keeping poverty away, and near

¹ Achaean. This refers to the invasion of Laedaemonia
by the Achaeans in B.C. 189.

² I.e. wine.

καὶ τι πρὸς ἡλακίτην καὶ τὸν συνέριθον ἄτρακτον
 ἤειπεν, πολιοῦ γήραος ἀγχιθιραν.
 καὶ τι παριστίδιος δινευμένη ἄχρῃς ἐπ' ἡοῦς
 κεῖνον Ἀθηναίης συν Χαρῖσιν δόλιχον,
 ἥ ῥικνῇ ῥικνοῦ περὶ γυνάτος ἄρκιον ἰστώ
 χαρι στρογγύλλουσα ἱμεράεσσα κρόκην.
 ὀγδωκονταέτις δ' Ἀχερούσιον ἠΰγασεν ὕδωρ
 ἥ καλὴ καλῶς Πλατβίς ὑφηνάμενη.

8

10

727.—ΘΕΛΙΤΗΤΟΤ

Τὰν γινώμαν ἰδοκεὶ Φιλέας οὐ δευτερος ἄλλου
 εἶμεν· ὁ δὲ φθοιερὸς κλαιότῳ ἔσκε θανῇ.
 ἀλλ' ἔμπας δόξας κενεὰ χάρις· εἴν ἀίδεα γὰρ
 Μίνω τέρασίτας οὐδὲν ἀτιμότερος.

728.—ΚΑΛΛΙΜΑΧΟΤ

Ἰερὲν Δήμητρος ἐγὼ ποτε, καὶ πάλιν Καβείρων,
 ὦνερ, καὶ μετέπειτα Δεινδυμήνης,
 ἥ γρηύς γενόμην, ἥ νῦν κόνις, ἦμο. . .
 πολλῶν προστάσις νέων γυναικῶν.
 καὶ μοι τέκν' ἐγένοντο δ' ὅτ' ἄρσενα, κηπέμυσ' ἐκείνων
 εὐγῆρως ἐνὶ χερσίν. ἔρπε χαιρων.

6

729.—ΤΤΜΝΕΩ

Εὐεῖδης Τριτωνίς ἐπ' οὐκ ἀγαθαῖς ἐλοχευθῇ
 κληδύσιν· οὐ γὰρ ἂν ὦδ' ὦλετο δαιμονίῃ
 ἄρτιτόκος· τὰ δὲ πολλὰ κατηγαγεν ἐν βρέφος ἱδην
 σὺν καίρῳ· δεκυτί,ν δ' οὐχ ὑπερήρην ἔω.

BOOK VII. 726-729

the door of gray old age used to sing a tune to her spindle and familiar distaff Still by the loom until the dawn she revolved in company with the Graces that long task of Pallas, or, a loveable figure, smoothed with her wrinkled hand on her wrinkled knee the thread sufficient for the loom. Aged eighty years comely Platthis who wove so well set eyes on the lake of Acheron.

727.—THEÆTETUS

PHILEAS seemed inferior to none in the gifts of his mind; let him who envies him go and cry himself to death.^a Yet but empty pleasure hath a man in fame, for in Hades Theracles is as highly honoured as Minos.

728.—CALLIMACHUS

I, THE old woman who am now dust was once the priestess of Demeter and again of the Cabiri and afterwards of Cybele. I was the patroness of many young women. I had two male children and closed my eyes at a goodly old age in their arms Go in peace.

729.—TYMNES

THE omens were evil when fair Tritonis was brought to bed, for otherwise she would not have perished, unhappy girl, just after the child was born. With her this one babe brought down to Hades so much happiness, and it did not even live beyond the tenth dawn.

^a A form of imprecation.

GREEK ANTHOLOGY

730.—ΠΕΡΣΟΤ

Λαλαία Μενίσυλλα, τι τοι καὶ ἐπ' ἥρην οὔτος
 μυρομενῆ κυραν γραπτὸς ἔπεισε τυπὸς
 Νευτιμας, ἄς δὴ ποτ' ἄπο ψυχὰν ἐρύσαντο
 ὠδίνες, καῖται δ' οἶα κατὰ βλεφάρων
 ἀχλύι πλημύρουσα φίλας ὑπὸ ματρὸς ἀγοσφῇ 8
 αἰαῖ Ἀριστοτέλης δ' οὐκ ἀπανευθε πατὴρ
 δεξιτερῇ κεφαλὰν ἐπεμύσσετο ὦ μέγα διυλοί,
 οὐδὲ θανόντες ἰὼν ἐξελευθεσθ' ἀχέων.

731.—ΛΕΩΝΙΔΑ

"Ἄμπελος ὡς ἤδη κυμακι στηρίζομαι αὐτῷ
 σκηπυνῶ· καλέει μ' εἰς αἶδην θάνατος.
 δυσκώφει μὴ Γόργε· τί τοι χαριέστερον, ἢ τρεῖς
 ἢ πίσυρας ποῖας θάλψαι ὑπ' ἡελίῳ,"
 ὦδ' εἶπας οὐ κομπῶ, ἀπὸ ζώην ὁ παλαιὸς 8
 ὦσατο, κῆς πλεονων ἦλθε μετακείσιν.

732.—ΕΙΚΟΔΩΝΙΔΑ

Ὄχου ἔτ' ἀσκήπων Κινησίᾳ, Ἑρμούλα νιῖ
 ἐκτίσων Ἀἶδρ χροῖος ὀφειλομεῖον,
 γῆρα ἔτ' ἄρτια πάντα φερων· χρήστην δὲ δίκαιον
 εὐρών σε στέρξει παντοβίης Ἀχέρων.

733.—ΔΙΟΤΙΜΟΤ

† Αἰνόμενοι δύο γρῆσε ὀμήλικες ἤμεν, Ἀναξὼ
 καὶ Κληνώ, δίδυμοι παῖδες Ἐπικρίτεος·
 Κληνώ μὲν Χαρίτων ἱερή, Δήμητρι δ' Ἀναξὼ
 ἐν ζωῇ προπολεῖς· ἔννεα δ' ἡελίων

BOOK VII. 730-733

730.—PERSES

UNHAPPY Mnasylla, why does it stand on thy tomb,
this picture of thy daughter Neotoma whom thou
lamentest, her whose life was taken from her by the
pangs of labour? She lies in her dear mother's arms,
as if a heavy cloud had gathered on her eyelids and,
alas, not far away her father Aristoteles rests his
head on his right hand.¹ O most miserable pair, not
even in death have ye forgotten your grief.

731.—LEONIDAS OF TARENTUM

"I AM already supported only on a stick, like a vine
on a stake, Death calls me to Hades. Stop not thy
ears, Gorgus. What further pleasure hast thou in
basking in the sun yet for three or four summers?"
So speaking in no braggart strain the old man cast
away his life and settled in the abode of the greater
number.

732.—THEODORIDAS

THOU art gone, still without a staff, Cinesias, son of
Hermolas, to pay the debt thou owest to Hades,
in thy old age but bringing him thyself still com-
plete. So all-subduing Acheron finding thee a just
debtor shall love thee.

733.—DIOTIMUS

WE two old women Anaxo and Cleno the twin
daughters of Epierates were ever together; Cleno
was in life the priestess of the Graces and Anaxo
served Demeter. We wanted nine days to complete

¹ An attitude of mourning.

ἐγὼ κοινὰ τέλει ἐτι λειπόμεθ' ἐκ τούδ' ἐκείσθαι
 τῆς μοίρης ἔτεον δ' οὐ φθονος ἴσσοις.
 καὶ ποσίας καὶ τέσσα φιλισημεν καὶ δι' παλαιὰ
 πρὸς ἡμεῖς Ἀίδην πρῆν ἀνυσσόμεθα.

734 — ΑΔΗΛΑΟΝ

Ἦξεν δ' λατίντε δέσσι. τί γὰρ, νέκυς, ποτι παῖδων
 τὸν ἀγαθὸν ἢ δ' ἦν ἀρχιγέρον ο γέρον.
 ἀλλὰ φίλος γ' ἔ' πρὸς βν, γεινοίτο τευ δλβια τέσσα
 ελθεῖν καὶ λευαῖτε σε δρυμον ηλκισης

735. — ΔΑΜΑΓΗΤΟΥ

Ἐτακτιον, Φωκαία, αλυτὴ πόλι, τοῦτο θέανω
 εἶπεν ἐς ἀτρυγέτον νυκτα κατερχομένη
 "Οἶμοι ὄγω δυστήνοσ' Ἀπελλιχε, ποῖον, δμντε,
 ποῖον ἐπ' ὤκειη σῆς περὶς πύλασσι;
 αὐτὰρ ἐμοῦ σχεδύειν μένος ἰσταται ὡς δ' φελόν γε
 χεῖρι φίλην τὴν σπν χεῖρα λαβ' ὕσα θανειν."

736 — ΑΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Μὴ φθείρου, ὦνθρωπε, περεπλανών βίαν θλῶν,
 ἄλλην ἐξ ἄλλης εἰς χθον ἀλινδόμενος,
 μὴ φθείρου, εἴην εἰ σε περιστῆσαιτε καλὴ
 ἦν θ' ἰλποι μικρὸν πῖρ ἀγακαιομένων,
 εἰ καὶ σοι λιτὴ τε καὶ οὐκ εὐελφίτος εἴη
 φύστη ἐνὶ γυνὴ μασσομένη παλαμαίε.
 ἦ καὶ σοι γλυχῶν ἢ καὶ θυμὸν, ἢ καὶ ο πῖρος
 ἄδυμογῆς εἴη χονδρὸς ἐποψιδ σε

737 — ΑΔΕΣΠΙΟΤΟΥ

Ἐνθ' ὄγω ληστήρος ο τριαδείλαιος ἀρῆς
 ἐδμηθην· κείμαι δ' οὐδενι κλαίόμενος

BOOK VII. 733-737

our eightieth year . . . We loved our husbands
and children, and we, the old women, won gentle death
before them.

734.—ANONYMOUS

This corrupt epigram seems to be partly in Doric and is
evidently a dialogue. Lines 1 and 2 are quite unintelligible.
It ends thus,—

O old man, may thy blessed children too reach
the road of gray age.

735.—DAMAGETUS

PHOTAKA, glorious city, these were the last words
Thennu spoke as she descended into the vast night
"Alas unhappy that I am, Apellibux! What sea, my
husband, art thou crossing at my will ship? But by
me death stands close, and would I could die holding
thy dear hand in mine"

736.—LEONIDAS OF TARENTUM

YEX not thyself, O man, leading a vagrant life,
rolled from one land to another. Yex not thyself
if thou hast a little hut to cover thee, warmed by a
little fire, if thou hast a poor cake of no fine
meal kneaded by thy hands in a stone trough, if thou
hast mint or thyme for a relish or even coarse salt
not unsweetened.

737. ANONYMOUS

HERE I thrice unfortunate was slain by an armed
robber, and here I lie bewept by none.

738.—ΘΕΟΔΩΡΙΔΑ

Κληῖδες Κύπρου σε καὶ ἰσχυαταὶ Σαλαμῶνος,
Γεμαρχ', ὑβριστῆς τ' ὤλεσε Λιψ' ἄνεμος,
νῆς τε συνφορτῆς τε· κόνιν δέ σου ἀμφεμέλαιναν
δέξαντ' αἰζυροὶ, σχιτλίε, κηδεμόνες.

739.—ΦΑΙΔΙΜΟΤ

Αἰάξω Πολύανθον, δὲ εὐνέτιε, ὦ παραμαίβων,
τυμφίον ἐν τυμῶν θῆκεν Ἀρισταγυρή,
δεξαμένη σποδὶ ηἷν τε καὶ ὅσπερ (τοῖ δέ δυσσεῖς
ὤλεσεν Λιγυρίου κῆμα περὶ Σκιαθον).
δυσμορον ὀρθρινοὶ μὲν ἔπει νεκρὸν ἰχθὺ Βολῆης,
φεύγε, Τορυναιῶν εἴλκυσαν ἐς λιμένα.

740.—ΔΕΩΝΙΔΑ

Αὐτὰ ἐπὶ Κρηθωνοὶ ἔγωγε λίθοι, οἴκομα κείνου
δηλοῦσα Κρηθων δ' ἐν χθονίοις σποδία
ὁ πρὶν καὶ Ἰνγῇ παρσιευμένος ἔλθων, ὁ τὸ πρὶν
βουπαμων, ὁ πρὶν πλουσιος εἰπολίοις,
ὁ πρὶν—τί πλεῖον μυθευμαί, ὁ πᾶσι μακαρτός,
φεῦ, γαίης ὅσσην ὅσσον ἔχει μοριον.

741.—ΚΡΙΝΑΓΟΡΟΤ

Ὅθρουαδην, Σπάρτης τὸ μέγα κλέος, ἥ Κυνέγειρον
ναυμαχον, ἥ πάντων ἔργα καλεῖ πολέμων·
Ἄρεος αἰχμητῆς Ἰταλὸς παρὰ χεῦμασι Ῥήνοι
κλιθεὶς, ἐκ πολλῶν ἡμιθανῆς βελέτων,
αἶτον ἄρπασθεντα φίλου στρατοῦ ὥς ἰδ' ἰπ'
ἐχθροῖς,
εὐτίς ἀρηφάτως ἀνθορεν ἐκ νεκρῶν
ντρεκας δ' ὅς σφ' ἔκομιζεν, ἰοῖς ἀνεσώσατο ταγοῖς,
μυνοὶ ἀηττητὸν δεξαμένος θάνατον.

738.—THEODORIDAS

THE Keys of Cyprus¹ and the promontory of Salamis and the rude south wind destroyed thee, Timarchus, with thy ship and cargo, and thy mourning kinsmen received but the black ashes of thee, ill-fated man.

739.—PHAEDIMUS

I MOURN for Polyanthus, O passer by, whom his wife Aristagora laid in the tomb, her newly wedded lord, receiving his ashes and dust (in the stormy Aegean near Sciothus he had perished) after the fishermen in the early morn had towed his corpse into the harbour of Torone.

740. LEONIDAS OF TARENTUM

I AM the stone that rests on Crethe and makes known his name, but Crethe is ashes underground, he who once vied with Gygis in wealth, who was lord of many herds and flocks, who was—why need I say more? he who was blessed by all. Alas, what a little share of his vast lands is his!

741.—CHINAGORAS

ERRE Othryades,² the great glory of Sparta, or Cynegirus,³ the sea-fighter, or all great deeds of arms. The Italian warrior who lay by the streams of the Rhone, half dead from many wounds, when he saw the eagle of his dear legion seized by the enemy, again arose from amid the corpses of the slain and killing him who carried it, recovered it for his leaders, alone winning for himself a death that knew not defeat.

¹ Some islands so called.

² See above, No. 431.

³ The brother of Aeschylus. He fought at Marathon and Salamis.

742 — ΑΠΟΛΛΩΝΙΔΟΥ

Οὐκ ἔστι Τιμόκλεια τέων φάος ἔλασας ὅσων
 κοῦρου δοιοτοκῆ νηδὺ γυναιμένη
 ἔμψαι δ' ἐν πλεονασσιν ἀθραιῖ πυριθαλπῆι δχημα
 φέλιου, προτέρης οὔσα τελειοτέρη.

743. - ΑΝΤΙΠΑΤΡΙΟΥ

Εἴκοσιν Ἑρμοκρυτεία καὶ ἔννεα τέκνα τεκοῦσα
 οὐθ' ἑνὸς οὔτε μᾶς ἀνγασσάμην θνητῶν
 οὐ γὰρ ἀπώλετυσεν ἔμοιγε κίχας Ἀκυλλῆν,
 οὐ βαρυπενθητοῦς Ἀρτεμὶς εἴλε κυράν
 ἔμπαλι δ' αἰ μὲν ἔλυσεν ἔμην ἑδῶνα μολοῦσα,
 Φοῖβη δ' εἰς ἵδαν ἄρσενας ἡγαγετο
 ἀβλαβέας νουσοῖσιν ἰδ' ὥς νικῶμι δίκαιων
 παῖσιν καὶ γλώσση σωφρονὶ λανταλιδα.

744 — ΔΙΟΙΦΝΟΥΣ

Ἐν Μένμφει λόγος ἐστὶ μαθεῖν ἰδίην ποτὶ μοῖρην
 ἱδοξὸν παρὰ τοῦ καλλιχεῖρος ταίου
 κοῦδεν ἔλεξε πύθεν, βοῖ γὰρ λόγον οἱ πύρε φυτλῖ,
 οὐδὲ λυλὸν μυσχῆ Ἀπιδί στωμα
 ἀλλὰ παρ' αὐτὸν λεχρίος στας ἐλιχμισατο στύλον,
 προφανῶς τοῦτο διδυσκων " Ἀποδυση βιοτή
 ὅσσον οὐπώ " διο καὶ οἱ ταχίως ἦλθε μύρος, δεκακίς
 πέντε καὶ τρεῖς μισίδοντα ποίας.

745. - ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἴβυκα, ληίσταί σε κατέκταναν ἃ ποτε νηὸς
 βυγτ' ἐς ἱρημαίην ἄστιβον ἦονα,
 ἀλλ' ἐπιβωσαμένον γαρύων νέφος, αἶ τοι ἴκοντο
 μάρτυρες ἀλγιστὸν ὀλλυμένῳ θανάτῳ

742.—APOLLONIDES

(Not Sepulchral)

No longer, Timoclea, hast thou lost the light of thy eyes, now thou hast given birth to twin boys, but thou art now more perfect than thou ever wast, looking with more than two eyes on the burning Chariot of the Sun.

743.—ANTIPATER OF SIDON

I, HERMOCRATES, bore twenty-nine children and have not seen the death of one, either boy or girl. For far from Apollo having shot down my sons and Artemis my daughters for me to lament, Artemis came to receive me in childbirth and Phoebus brought my sons to man's estate unhurt by sickness. See how I justly surpass Niobe both in my children and in restraint of speech.

744.—DIOGENES LAERTIUS

They say that Endoxus learnt his own fate in Memphis from the bull with beautiful horns. It spoke not, how could it? for nature has not given speech to cattle nor a talkative tongue to the calf Apis, but standing beside him it licked his cloak, evidently telling him this "You will divest yourself of life." So he died shortly after, having seen fifty-three summers.

745.—ANTIPATER OF SIDON

Iavcus, the robbers slew thee when from the ship thou didst land on the untrodden desert shore. But first didst thou call on the flock of cranes who came to witness that thou didst die a most cruel

οὐδὲ μίτην ἰάχηςας, ἐπεὶ παινῆτις Ἑρινὺς
 τῶνδε διὰ κλαγγὴν τίσατο σείο φόνον
 Σισυφίην κατὰ γαίαν. ἰὼ φιλοκερδέα φῦλα
 ληιστέων, γί θεῶν οὐ πεφόβησθε χόλον;
 οὐδὲ γὰρ ὁ προπάραιθε κανὼν Ἀλγισθος αἰοδὼν
 ὄμμα μελαμπέπλων ἔκφυγεν Εὐμενίδων.

746.—ΠΤΕΛΙΟΥΡΟΥ

Ἦτε ταφον τοῦ Διὸς ἐν Κρήτῃ

ᾧδε μέγας κεῖται Ζᾶν ἐν Δία κικλήσκουσιν.

747.—ΛΙΒΑΝΙΟΥ

Ἰουλιανὸς μετὰ Τίγρι ἀγύρρουν ἐνθαδε κεῖται,
 ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής.

748.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τίς τόδε μονόγληνος ἅπαν δωμήσατο Κύκλῳ ψ
 λαῖνον Ἀσσυρίης χῶμα Σεμράμιος,
 ἢ ποῖοι χθονὸς νῆες ἀνυψώσαντο Γίγαντες
 κείμενον ἑπταπόρων ἀγχοθι Πληϊάδων
 ἀκλινές, ἀστυφέλικτον, Ἀθώος ἴσον ἐριπυα
 φυρηθέν γαίης εὐρυπέδοιο βυρσος.
 δᾶμος αἰὲ μακαριστός, ὃς ἄστεσιν Ἡρακλείης
 οὐρανίων [νεφέων τεύξε' ἐπ']¹ εὐρυάλων.

¹ The words in brackets are added in the MS. by a later hand. They give no sense.

BOOK VII. 745-748

death. And not in vain didst thou cry out, for through the calling of the cranes the Briny's avenged thy death in the land of Corinth. O ye race of robbers greedy of gain, why fear ye not the anger of the gods? Not even did Aegisthus, who of old slew the singer, escape the eyes of the dark-robed Furies.

746. PYTHAGORAS

Here lies great Zan whom they call Zeus.¹

747.—LIBANIUS

JULIAN² lies here on the further bank of the strong current of Tigris, "a good king and a valiant warrior."³

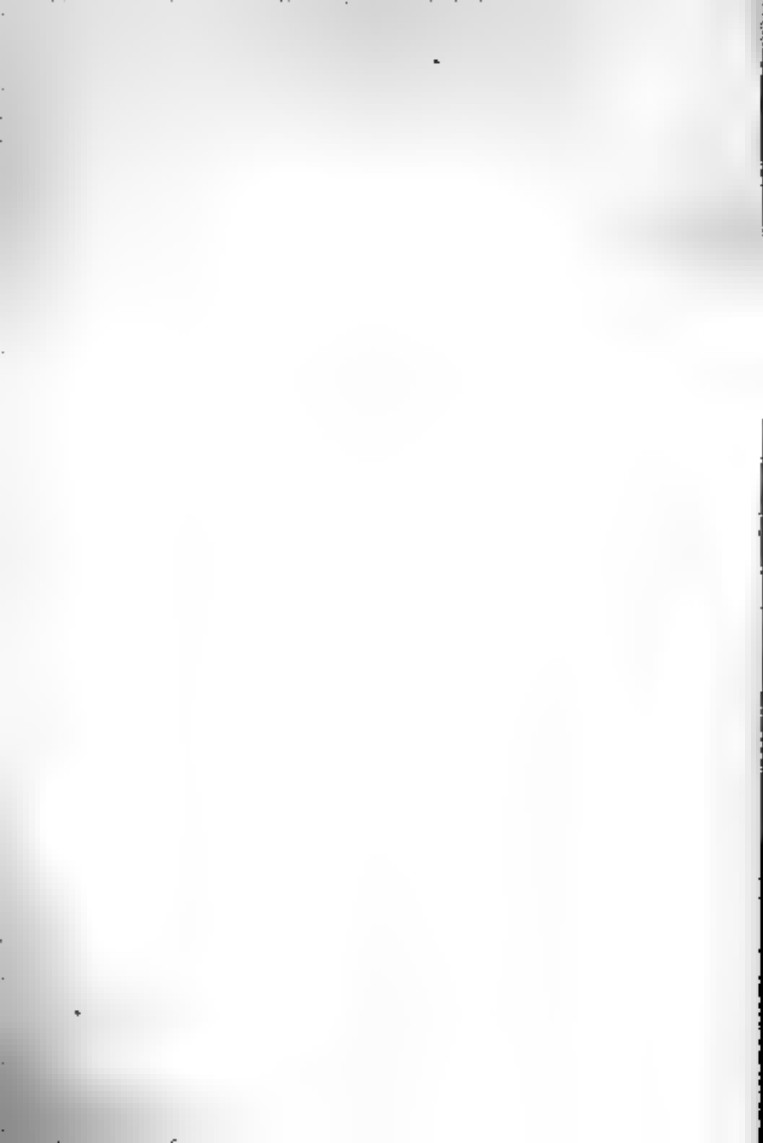
748.—ANTIPATER OF SIDON

What one-eyed Cyclops built all this vast stone mound of Assyrian Semiramis, or what giants, sons of earth, raised it to reach near to the seven P'ciads, inflexible, unshakable, a mass weighing on the broad earth like to the peak of Athos? Ever blessed people, who to the citizens of Hemelea . . .

¹ Supposed to have been written on the tomb of Zeus, in Crete.

² The emperor.

³ Hooper, *Ibid.* iii. 273.



BOOK VIII

THE EPIGRAMS OF SAINT GREGORY THE THEOLOGIAN

I should personally have preferred to follow the Toubner edition in including this book, as it forms no part of Cephalus' Anthology and, merely, because all the epigrams are in the form of epigrams, occupies some place in the Palatine MS. It has, however, been included in the Didot edition, which still remains the standard text of the Anthology, and it is the rule of the Louv. Library to reproduce the standard text. The proper place for this collection of the Epigrams of St. Gregory would be in his very voluminous works.

Gregory of Nazianza was one of the great trio of Church Fathers of the fourth century (the *Three Hierarchs*, as they are styled in the Orthodox Liturgy). The other two, Basil and Chrysostom, were his contemporaries and friends, as will be seen from some of these epigrams. Basil especially had been his friend from his youth up, and Gregory as well was Basil's sister (see Epigr. 164). Gregory evidently enjoyed making verses, but the epigrams make somewhat tedious reading, as there are so many on the same subject.

¹ Other epigrams of St. Gregory's which are found elsewhere in the Palatine MS. have not been included in the Didot edition.

Η

ΕΚ ΤΩΝ ΕΠΙΓΡΑΜΜΑΤΩΝ ΤΟΥ ΑΓΙΟΥ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ

1.—Επιτύμβιον εἰς Ἰωάννην καὶ Θεοδοσίον

Ενθάδε τύμβος ἔχει Θεοειδέας ἄνδρας ἐσθλοῦς,
θεῖον Ἰωάννην, τὸν πάνυ Θεοδοσίον,
ὃν ἀρετὴ πολὺσὺλος ἐς οὐρανοῦ ἀντυγὰς ἦλθε,
καὶ φωτὸς μετόχους δεῖξεν ἀκηρασίον.

2.—Εἰς τὸν μέγαν Βασίλειον τὸν Καισαρείας ἐπίσκοπον
τῆς ἐν Καππαδοκίᾳ

Σῶμα δίχα ψυχῆς ζῶειν πάρος ἢ ἐμὲ σεῖο,
Βασίλει, Χριστοῦ λάτρι, φίλ', αἰύμην·
ἀλλ' ἔτλην καὶ ἔμεινα, τί μάλλομεν, οὐ μ' ἀναείρας
θήσεις ἐς μακάρων σὴν τε χοροστασίην,
μή με λίπης, μη, τύμβον ἐπομνυμι· οὐ ποτε σεῖο
λισσομαι, οὐδὲ θέλων. Γρηγορίοιο λόγος. 5

3.—Εἰς τὸν αὐτὸν Βασίλειον τὸν μέγαν

Ἦνίκα Βασιλίοιο θεόφρονος ἤρπασε πνεῦμα
ἡ Τριάς ἀσπασίως ἐνθεν ἐπειγομένου,
πᾶσα μὲν αὐρανίῃ στρατιῇ γήθησεν ἰόντι,
πᾶσα δὲ Καππαδοκῶν ἐστανάχθησε πόλις
οὐκ οἶον· κόσμος δὲ μεγ' ἴαχεν· ὧλετο κήρυξ,
ῶλετο εἰρήμης δεσμὸς ἀρεπρεπέος. 5

BOOK VIII

THE EPIGRAMS OF SAINT GREGORY THE THEOLOGIAN

1.—*For the tomb of the Emperor Theodosius and
St. John Chrysostom*

HERE the tomb holds the good godlike men, divine
Joannes and the most excellent Theodosius, whose
rich virtue reached to the vault of heaven, and
showed them partakers of the pure light.

2.—*On St. Basil the Great, Bishop of Caesarea in
Cappadocia*

MERCURY, dear Basil, servant of Christ, that a
body could sooner live without a soul than myself
without thee. But I bore it and remained. Why
do we delay? Wilt thou not lift me up on high and
set me in the company of thyself and the blessed
ones? Desert me not, I supplicate by thy tomb.
Never, even if I would, shall I forget thee. It is the
word of Gregory.

3.—*On the Same*

WHEN the Trinity carried away the spirit of godly
Basil, who gladly hastened hence, all the host of
Heaven rejoiced at his going, and not only the whole
Cappadocian city¹ groaned, but the world lamented
loudly. He is gone, the herald, the bond of glorious
peace² is gone.

¹ Caesarea. ² i.e. he who was a bond of peace among men

4.—Εἰς τὸν αὐτόν

Κόσμος ὅλος μύθοισιν ὑπ' ἀντιπάλοισιν ἀεικῶς
 αἰετᾷ, ὃ Τριῖδος κληρὸς ὁμοσθενέος·
 αἰαῖ· Βασιλίου δὲ μεμυκοτα χεῖλα σιγῇ.
 ἔγρεο· καὶ στητῶ σοῖσι λόγοισι σάλος
 σαῖς τε θυηπολήσι· σὺ γὰρ μόνος ἴσον ἔφηνας
 καὶ βίον μῦθον καὶ βιότῃτι λόγον.

5.—Εἰς τὸν αὐτόν

Εἰς θεὸς ὑψιμέδων· ἦνα δ' ἄξιον ἀρχιερεῖα
 ἡμετέρῃ γενεῇ εἰδὲ σε, Βασίλειε,
 ἀγγέλον ἀτρεκίης ἐριχθεία, ὄμμα φαεινὸν
 Χριστιανοῖς, ψυχῆς κάλλεσι λαμπόμενον,
 Πόντου Καππαδοκῶν τε μέγα κλέος εἰσέτι καὶ νῦν, π
 λισσόν, ὑπὲρ κόσμον ἴστασο δῶρ' ἀνυγών.

6.—Εἰς τὸν αὐτόν

Ἐνθάδε Βασιλίου Βασίλειον ἀρχιερεῖα
 θέντο με Καισαρεῖς, Γρηγορίου φίλον,
 οὐ περὶ κῆρι φιλήσα· θεὸς δὲ οἱ ὀλβία δοῖν
 ἄλλα τε, καὶ ζωῆς ὡς τάχος ἀντιῆσαι
 ἡμετέρης· τί δ' ἄνειαρ ἐπὶ χθονὶ δηθύνοντα
 τήκασθ', οὐραυιῆς μνωόμενον φιλήης;

7.—Εἰς τὸν αὐτόν

Τυτθὸν ἔτι πνεύσας ἐπὶ χθονί, πάντα δὲ Χριστῷ
 δῶκας ἄγων, ψυχὴν, σῶμα, λόγον, παλάμας,
 Βασίλειε, Χριστοῦ μέγα κλέος, ἔρμ' ἱερῶν,
 ἔρμα πολυσχίστου νῦν πλείον ἀτρεκίης.

BOOK VIII. 4-7

4.—*On the Same*

THE whole world, the inheritance of the co-equal Trinity, is shaken in unseemly wise by strife of words. Alas, the lips of Basil are closed and silent. Awake, and by thy words and by thy ministry make the tossing to cease; for thou alone didst exhibit a life equal to thy words and words equal to thy life.

5.—*On the Same*

THERE is one God who ruleth on high, and our age saw but one worthy high-priest, thee, Basil, the deep-voiced messenger of truth, the Christians bright eye, shining with the beauty of the soul, the great glory of Pontus and Cappadocia. Continue, I implore thee, to stand offering up thy gifts for the world.

6.—*On the Same*

HENCE the Caesareans laid me their high-priest, Basil, the son of Basil, the friend of Gregory, whom I loved with all my heart. May God grant him all blessings, and especially to attain right soon to this life that is mine. What profiteth it to linger on earth and waste away, longing for a celestial friendship?

7.—*On the Same*

A LITTLE time didst thou still breath on earth, but gavest all thou hadst to Christ, thy soul, thy body, thy speech, thy hands, Basil, the great glory of Christ, the bulwark of the priestly order, and now even more the bulwark of the truth so rent by schism.

GREEK ANTHOLOGY

8.—Εἰς τὸν αὐτόν

ὦ μῦθοι, ὃ ξυνὸς φίλης δαμος, ὦ φίλ' Ἀθῆναι,
 ὦ θεῖον βίον τῆλόθε συνθεσπίαι,
 ἴστε τόδ', ὡς Βασίλειος ἐς οὐρανόν, ὡς ποθέεσκεν,
 Γρηγόριος δ' ἐπὶ γῆς χεῖλεσι δεσμὰ φέρων.

9.—Εἰς τὸν αὐτόν

Καισαρέων μέγ' αἶσμα, φαίντατο ὦ Βασίλειε,
 βρυγτῇ σεῖο λόγος, ἀστεροπὴ δὲ βίος·
 ἀλλὰ καὶ ὡς ἔδρην ἱερὴν λίπε· ἤθελεν οὕτω
 Χριστός, ὅπως μίξῃ σ' ὡς ταχὺς οὐρανόις.

10.—Εἰς τὸν αὐτόν

Βένθαι πάντ' ἐδάης τὰ πνεύματος, ὅσσα τ' ἔασι
 τῆς χθονίης σοφίης· ἔμπνοον ἱρὸν ἔης.

10a.—Εἰς τὸν αὐτόν

Ὅκτέετες λαοῖο θεόφρονος ἡνία τείνας,
 τοῦτο μόνον τῶν σῶν, ὦ Βασίλει', ὀλίγον.

11.—Εἰς τὸν αὐτόν

Χαίροις, ὦ Βασίλειε, καὶ εἰ λίπες ἡμέας, ἔμπης·
 Γρηγορίου τοδε σοι γράμμ' ἐπιτυμβίδιον,
 μῦθος δδ' ἐν φιλέεσκεν· ἔχοις χερσὶ, ὦ Βασίλειε,
 τῆς φιλήης καὶ σοὶ δῶρον ἀπενεκτότατον.
 Γρηγόριος, Βασίλειε, τεῇ κόνι τιμῇ ἀνέθηκα
 τῶν ἐπιγραμματίων, θεῖς, δυωδεκάδα.

BOOK VIII. 8-r:

8.—*On the Same*

O CONVENT, O friendship's common home, O dear Athens, O distant covenant we made to lead the divine life, know that Basil, as he desired, is in Heaven, but Gregory on earth, his lips chained.

9. *On the Same*

O more glorious Basil, the great vault of Caesarea, thy word was thunder and thy life lightning. But none the less thou hast left thy holy seat, for such was the will of Christ that he might join thee early to the heavenly ones.

10.—*On the Same*

THOU knewest all the depths of the spirit and all that pertains to earthly wisdom. Thou wast a living temple.

10a.—*On the Same*

For but eight years didst thou hold the reins of the pious people, and this was all pertaining to thee that was little.

11.—*On the Same*

HAIL, Basil, yea even though thou hast left us. This is Gregory's epitaph for thee, this is the voice thou didst love. Take from the hand that was dear to thee the gift though it be right grievous to give. Gregory dedicates to thee, divine Basil, this dozen of epigrams.

GREEK ANTHOLOGY

12.—Εἰς τὸν ἑαυτοῦ πατέρα

Ἐνθ' ἑκατοινταέτης, ζωῆς βροτέης καθύπερθε,
 πνεύματι καὶ θώκῳ τεσσαρακονταέτης,
 μέλιχος, ἡδυεπής, λαμπρὸς Τριάδος ὑποφήτης,
 νήδυμον ὕπνου ἔχω, Γρηγοριοιο δέμας·
 ψυχὴ δὲ πτερόεσσα λείχεν θεόν. ἀλλ' ἱερῆς
 ὀζόμενοι κείνου καὶ τύφον ἀμφέπετε.

13.—Εἰς τὸν αἰνόν

Ἐκ με πικρῆς ἐκάλεσσε θεὸς μέγας ἀγριελαίης,
 ποίμνης <δ' > ἡγεμόνα θῆκε τὸν οὐδ' ὄλων
 ἔσχατον· ἐκ πλειρῆς δὲ θεόφρονος ὄλβον ἔνειμαν
 γῆρας <δ' > ἐς λιπαρὸν ἰκόμεθ' ἀμφοτέροι·
 ἱρὸς ἐμῶν τεκέων ἀγανώτατος· εἰ δὲ τελευτῇ
 ἔτλην Γρηγόριος, οὐ μέγα· θνητὸς ἔην.

14.—Εἰς τὸν αὐτόν

Εἰ τις ὄρους καθύπερθεν ἀγνῆς ὅπως ἔπλετο μύστης
 Μωσῆς, καὶ μεγάλου Ἰγρηγοριοιο νῖος,
 ἐν ποτε τηλόθ' ἄβυστα χάρις μέγαυ ἀρχιερεῖα
 θήκατο· νῦν δ' ἱερῆς ἐγγὺς ἔχει Τριάδος.

15.—Εἰς τὸν αὐτόν

Λύττος νηδὺν ἔρεψα θεῷ, καὶ δῶχ' ἱερῇ
 Γρηγοριον καθαρῇ λαμπρόμενον Τριῳδί,
 ἀγγελὸν ἀτρεκλῆς ἐριτηχέα, ποιμένα λαῶν,
 ἥθεον σοφίης ἀμφοτέρης πρύτανιν.

BOOK VIII 12-15

12.—*On his own Father*

HERE I sleep the sweet sleep, the body of Gregory, the mild sweet-spoken glorious interpreter of the Trinity. I lived to a hundred years, more than the span of man's life, and for forty years lived in the spirit and occupied the episcopal throne. But my winged soul is with God.—Ye priests, care reverently for his tomb too.

13.—*On the Same*

GREAT God called me from the bitter wild-olive,¹ and made me, who was not even the last of the sheep, the shepherd of the flock. From my davout rib² he gave me wealth of children, and both of us reached a prosperous old age. The mildest of my sons is a priest. If I Gregory suffered death, it is no marvel, I was mortal.

14.—*On the Same*

If there was one Moses privileged on the mountain to hear the pure voice, there was also the mind of great Gregory, whom once God's grace called from afar and made a great high-priest. Now he dwells near the Holy Trinity.

15.—*On the Same*

I born built a temple to God and gave him a priest, Gregory illumined by the pure Trinity, the sonorous messenger of truth, the shepherd of the people, a youth excelling in holy and profane learning.

¹ cp. Rom. xi. 17.

² i. e. wife.

16.—Εἰς τὸν αὐτόν

Τέκνον ἔμὸν, τὰ μὲν ἄλλα πατρος καὶ φέρτερος εἴης,
 τὴν δ' ἀγαθοφροσύνην ἄξιος (οὐ τι πλέον
 εὐξασθαι θεμμε ἐστί)· καὶ ἐς βαθὺ γῆρας ἵκκοιο,
 τοίου κηδεμένου ὡς μίκαρ, ἀντιύσας.

17.—Εἰς τὸν αὐτόν

Οὐκ ἦϊς, εἴτ' οὔτιν' προφερεστατὸν· αὐτὰρ ἔπειτα
 ποιμῖνι, εἴτα πατὴρι, καὶ νομέων νομεας,
 βνητοὺς ὑθύναι· τε θεὸν μέγαν εἰς ἐν ἀγείρῃν,
 κεῖμαι Γρηγόριος Γρηγορίῳ γενέτης.
 ὀλβιος, εὐγῆρως, εὐπαις θύων, ἀρχιερέως
 ἀρχιερεὺς τε πατὴρ, Γρηγόριος τί πλέον,

18.—Εἰς τὸν αὐτόν

Οὔτε μὲν ἐς πολύκαρπον ἁλῶν ὀρθριος ἦλθον,
 ἔμπα δὲ τῶν προτέρων πλείονα μισθὸν ἔχῃ
 Γρηγόριος, ποιμὴν τε καλὸς καὶ πλείονα ποίμνην
 Χριστῷ ἀναθρέψας ἤθεσι μελιχίοις.

19.—Εἰς τὸν αὐτόν

Οὐχ ὁσέης ρίζης μὲν ἐγὼ θύλος, εὐαγεὺς δὲ
 συζυγίης κεφαλὴ καὶ τεκῶν τριάδος·
 ποιμνὴς ἡγεμονεύουσα ὁμόφρονος· ἐνθεν ἀπῆλθον
 πληρῆς καὶ χθούλων κούρανιων ἑτέων.

20.—Εἰς τὸν αὐτόν

Γρηγόριος, τὸ δὲ θαῦμα, χεῖριν καὶ πνεύματι αἶγλην
 ἐνθεν ἀειρούμενος ριψ' ἐπὶ παιδὶ φίλῳ.

¹ i. e. Bishop.² By the Kuchabinsk.³ cp. I. Cor. xi. 3.

BOOK VIII 16-20

16.—*On the Same*

MAYEST thou, my son, excel thy father in other things and in gentleness be worthy of him (we may not pray for more), and mayest thou reach a ripe old age, blessed man, whose lot it was to have such a guardian.

17.—*On the Same*

No sheep, then the first of the sheep and next their shepherd, then their father and the shepherd of the shepherds,¹ got mingling in one mortals and the immortal God;² I in here, Gregory the father of Gregory. Happy I died in hale old age, blessed in my offspring, I Gregory the high-priest and father of a high-priest. What more could I desire?

18.—*On the Same*

I, GREGORY, came not early to the vineyard, but yet I have higher wage than those who came before me. I was a good shepherd and reared for Christ a greater flock by my gentle usage.

19.—*On the Same*

I AM the acorn of no holy root, but the head³ of a pious wife and of three children. I ruled over a flock united in spirit, from which I departed full of earthly and heavenly years.⁴

20.—*On the Same*

GREGORY, (marvellous it was) as he was taken up, cast on his dear son grace and the light of the Spirit.

¹ Years passed in the priesthood and penitency.

21.—Εἰς τὸν πῖτόν

Τυτθὴ μάργαρος ἐστίν, ἀτὰρ λιθυκισσῶν ἀνάσσει,
 τυτθὴ καὶ Ἀηθλεμ, ἔμπα δὲ χρυστοφόρος·
 ὅς δ' ὀλίγην μὲν ἐγὼ ποίμνην λαχόν, μᾶλλον φερίστην
 Γρηγορίου, τὴν σύ, παῖ φίλε, λίσσομαι, ἄγοις.

22.—Εἰς τὸν αὐτόν

Ποιμενίην σύριγγα τεαῖς ἐν χερσὶν ἔθηκα
 Γρηγόριος· σὺ δὲ μοι τέκνον ἐπισταμένως
 σημαίνειν· ζωῆς δὲ θύρας πατισεῖαις ἅπασιν,
 ἔς δὲ τιφὸν πατέρος ἑριος ἀκτισαίης.

23.—Εἰς τὸν αὐτόν

Στράψε μὲν οἷς τὸ πάροιθεν ἐν οὔρῃ Χριστὸς ἀμειψθῇ,
 στράψε δὲ Γρηγορίου τοῦ καθαρῶν νοφ,
 τῆμος δὲ εἰδωλῶν ἔφυγε ζοφόν· ὡς δ' ἐκαθυρβῇ,
 ᾧσι θυηπολίας λαὸν ἐν εἰσέτ' ἄγει.

24.—Εἰς τὴν μητέρα ἐκ τοῦ θυσιωστηρίου προσληφθείσαν

Παντός σοι μυθοῖο καὶ ἔργματος ἦεν ἄριστον
 ἡμᾶρ κυρᾶκον· πάνθει πειθὲς ἅπαν,
 μήτηρ ἐμῇ, τρυσσα, μοναῖς ὑποκαίεις ἐνρταῖς
 εὐφροσυνης, ἄχεων ἱστορὰ νηὸν ἔχεις
 χῶρον ἅπας δακρυσαί τεοῖς σφραγιζέτο, μήτηρ·
 μουνφ δὲ σταυρῷ πηγνυτο καὶ δακρυα.

25.—Εἰς τὴν αὐτὴν μητέρα Νονταν

Ὡπότε σεῖο τρυπίζα θυλδοχὴς ἔδρακε νῶτα,
 οὐδὲ διὰ στοματικῶν ἦλθε βερβηλὸν ἔπον
 οἶδε γέλωτος μαλακῆσιν ἐφίζανε, μυστι, παρρηαῖς.
 σιγῇ σῶ κρυφίονε σεῖο μακαίρα, πυρὸν
 καὶ τὰ μὲν ἐνδοθεῖ τοια, τὰ δ' ἐκτοθεῖ πῶσι πέφανται·
 τοῦνκα καὶ θεῶν σῶμ' ὑπέλειπετ' ἔδει.

21.—*On the Same*

SMALL is the pearl, but the queen of jewels,
small is Bethlehem, but yet the mother of Christ,
so a little flock was mine, Gregory's, but of the best;
and I pray, my dear son, that thou mayest lead it.

22.—*On the Same*

I, GREGORY, put into thy hands my shepherd's pipe.
Rule over the flock skilfully my son. Open the
gates of life to all, and ripe in years share thy
father's toils.

23.—*On the Same*

CANST thou shine in the eyes of those before whom he
was transfigured on the mountain and he alone in
the mind of pure Gregory when he escaped the
darkness of idolatry? But since he was purified, he
leads his people ever by his priestly administrations.

24.—*On his Mother who was taken to God from the Altar*

THE Lord's day was the crown of all thy words
and deeds, my mother. Honouring as thou didst all
mourning by mourning, thou didst yield thee to
rejoicing but on holy days. The temple was the
witness of thy joy and grief alike: all the place was
sanctified by thy tears, and by the cross alone those
tears were stayed.

25.—*On the Same*

THE sacrificial table never saw thy back, nor did a
profane word ever pass thy lips, nor did laughter
ever sit, O soul's initiated, on thy soft cheeks. I
will say naught of thy secret troubles, O blessed
woman. Such wast thou within, and what thou wast
outwardly was manifest to all. Therefore didst
thou take leave of thy body in the house of God.

26.—Εἰς τὴν αὐτὴν

Πῶς ἐλύθη Νόννης καλὰ γούνατα, πῶς δὲ μέμικεν
 χεῖλεα; πῶς ὀσσων οὐ προχειρὶ λιβιδας;
 ἄλλοι δ' αὖθις βούουσι παρ' ἡκον' ἢ δὲ τράπεζα
 οὐκέτ' ἔχει καρποὺς τῆς μεγάλῃς παλάμης·
 γῶρος δ' ἐστὶν ἔρημος ἄγνοῦ ποδός, οἱ δ' ἱερῆς
 οὐκέτ' ἐπὶ τρομερὴν κρατὶ βαλοῦσι χεῖρα.
 χῆραι δ' ἄρφανικαὶ τε, τί ρέζετε; παρθενίη δὲ
 καὶ γύμος εὐζιγέων, κερσατ' ἄπο πλοκίμοις,
 * * * * *
 τοῖσιν ἡγαλλομένη κρατος φέρε πάντα χαμάζε, 10
 τῆμος ὅτ' ἐν νηῶ ῥικνον ἐφῆκε δάμαν.

27.—Εἰς τὴν αὐτὴν

Σάρρα σοφὴ τίονσα φίλον πόσιν· ἀλλὰ σύ, μήτερ,
 πρῶτα Χριστιανόν, εἰθ' ἱερῆα μέγαν,
 σὸν ποσὶν ἐσθλὸν ἔθηκες ἀποπροθε φωτὸς εἶοντα
 Ἄννα, σὺ δ' εἶλα φίλον καὶ τέκος εὐταμενίη.
 καὶ νηῶ μιν ἔδωκας ἄγνοιον θεραπεύοντα Σαμουίλ,
 ἢ δ' ἐτέρῃ κολποῖς Χριστὸν ἔδεκτο μέγαν
 Νόννα δ' ἀμφοτέρων ἔλαχε κλέος· ὑστάτιον δὲ
 νηῶ λισσαμένη περθετο σῶμα φίλον.

28.—Εἰς τὴν αὐτὴν

Ἐμπεδόκλεις, σὲ μὲν αὐτίκ' ἐτίωσια φυσιοῶντα
 καὶ βροτὸν Λιτναῖοιο πυρὸς κρητῆρες ἔδειξαν·
 Νόννα δ' οὐ κρητῆρας ἐσιλᾶτο, πρὸς δὲ τραπέζῃ
 τῇδε πατ' εἰχομένη καθαρὰν θύον ἔνθεν ἀέρθῃ,
 καὶ νῦν θηλυτερῇ μεταπρέπει εὐσεβεέσσι, 6
 Σουσαννῇ, Μαρῖάμ τε καὶ Ἄνναις, ἔρμα γυναικῶν.

BOOK VIII. 26-28

26.—*On the Same*

How are Nonna's goodly knees relaxed, how are her lips closed, why sheds she not fountains from her eyes? Others cry aloud by her tomb, and the holy table no longer bears the gifts of her generous hands. The place misses her holy foot, and the priests no longer shall lay their trembling hands upon her head. Widows and orphans! what will ye do? Virgins and well mated couples! shear your hair . . . glorying in which she let fall on the ground all that was on her head, then when in the temple she quitted her wrinkled body.

27.—*On the Same*

SARAH was wise, honouring her dear husband, but thou, mother, didst make thy good husband, once far from the light, first a Christian and then a bishop. Thou Anna¹ didst both bear the dear son for whom thou didst pray and givest thy Samuel to be a holy servant in the temple, but the second Anna² took to her bosom the great Christ. Nonna shared the fame of both, and at the end, praying in the church, she laid aside there her body.

28.—*On the Same*

EMPEDOCLAS, the fiery crater of Etna received thee, a mortal puffed up with vanity. Nonna leapt into no crater, but praying by this table was taken up thence a pure victim, and now, one of the guardians of her sex, shares the glory of the pious women, Susanna, Mary and the two Annas.

¹ i.e. Hannah.

² Luke ii. 38.

GREEK ANTHOLOGY

29.—Εἰς τὴν αὐτὴν

Ἡρακλῆς, Ἐμπεδουτεμα, Τροφῶνιε, εἴξατε μύθων,
καὶ σύ γ' Ἀρισταίου κενεαυχτοῦ ὄφρυς ἀπιστε·
ὑμεῖς μὲν θνήταί καὶ οὐ μάκαρες παθέεσσι·
θυμῷ δ' ἄρρενι Νόννα βίβιν τμήξασα κέλευθον,
Χριστοφόρος, σταυροῖο λάτρης, κόσμοιο περιφρων, 5
ἦλατ' ἐπουρανίην εἰς ἀντυγα ὡς ποθέεσκεν,
τρίσμακαρ ἐν νηϊ σῶμ' ἀποδυσάμενη.

30.—Εἰς τὴν αὐτὴν

Γρηγόριον βοόωσα παρ' ἀνθοκύμοισιν ἄλωαῖς
ἦντα, μήτηρ ἐμή, ξεινῆς ἀπο νισσομένοισι,
χεῖρας δ' ἀμπετάσασα φίλας τεκέεσσι φίλοισι,
Γρηγόριον βοόωσα· τὸ δ' ἔξεν αἷμα τεκούσης
ἀμφοτέροισι ἐπὶ παισὶ, μάλιστα δὲ θρόνῳ 5
τοῦνεκα καὶ σὲ τόσοις ἐπυγράμμασι, μήτηρ, ἔτισσι.

31.—Εἰς τὴν αὐτὴν

Ἄλλη μὲν κλεινὴ τις ἐνοικιδίοισι πύνοισιν,
ἄλλη δ' ἐκ χαριτων ἡδὲ σαοφροσύνης,
ἄλλη δ' εὐσεβῆς ἔργοις καὶ σαρκὸς ἀνίαις,
δάκρυσιν, εὐχῶλαῖς, χερσὶ πεινητοκόμοις·
Νόννα δ' ἐν πάντεσσιν αἰοίδιμος· εἰ δὲ τελευτῇ 5
τοῦτο θέμις καλέειν, κατθανεν εὐχομένη.

32.—Εἰς τὴν αὐτὴν

Τέκνον ἐμῆς θηλῆς, ἱερὸν θάλος, ὡς ἐπόθησα,
οἴχομαι εἰς ζωὴν, Γρηγόρι', οὐρανίην·

¹ A curious choice of names Καρχηδονίους was so

BOOK VIII. 29-32

29.—*On the Same*

YIELD up your place in story, Heracles, Empedotimus, Trophonius and thou unbelieving pride of vainglorious Aristaeus.¹ Ye were mortal and not blessed in your affections; but Nonna the bearer of Christ, the servant of the cross, the despiser of the world, after travelling the path of life with virile spirit, leapt to the vault of heaven, even as she desired, thrice blessed in having put off the vesture of her body in the temple

30.—*On the Same*

CALLING on Gregory, mother, thou didst meet us by the flowery fields on our return from a strange country, and didst reach out thy arms to thy dear children, calling ever on Gregory. The blood of the mother boiled for both her sons, but mostly for him whom she had suckled. Therefore have I honoured thee, mother, in so many epigrams.

31.—*On the Same*

ONE woman is famed for her domestic labours, another for grace and constancy, another for her pious deeds and the pains she inflicts on her body, her tears, her prayers, and her charity; but Nonna is renowned for everything, and, if we may call this death, she died while praying.

32.—*On the Same*

CHILD of my paps, holy sprout, Gregory, I go, as I longed, to the heavenly life. Much didst thou toil obscure Pythagorean Philosopher, Trophon as the builder of the Delphian temple, and Aristaeus a Cyrenaean seer.

καὶ γὰρ πόλλ' ἐμόγησας ἐμὸν κομέων πατέρος τε
 γῆρας, ἃ καὶ Χριστοῦ βιβλος ἔχει μεγάλῃ·
 ἄλλω, φίλος, τοκίεσσιν ἐφespεο, καὶ σε τάχιστα
 δεξυμέθ' ἡμετέροις φίλῃσι προφρονέως

33.—Εἰς τὴν αὐτὴν

Ψυχὴ μὲν πτερόεσσα πρὸς οὐρανὸν ἤλυθε Νύμφης,
 σῶμα δ' ἄρ' ἐκ νηοῦ Μάρτυσι παρθέμεθα.
 Μαρτυρεῖς, ἄλλ' ὑποδεχθε θύοις μέγα, τὴν πολύμοχθον
 σαρκα καὶ ὑμετέροις αἵμασιν εσπομένην,
 αἵμασιν ὑμετέροισιν, ἐπεὶ ψυχῶν ολετήρος
 δηναίοισι πονοῖς κέρτος ἐπαυσε μέγα.

34.—Εἰς τὴν αὐτὴν

Οὐ μόσχων θυσιῇν σκισαίδεια, οὐδὲ χιμύρρων,
 οὐδὲ πρωτατόκων Νόνε' ἀνέθηκε θεῷ·
 ταῦτα νομοὶ προτέροισιν, δ' εἰκόνας· ἡ δ' ἄρ' αὐτὴν
 δῶκεν δλην βιότῳ, μαυθανε, καὶ θανάτῳ.

35.—Εἰς τὴν αὐτὴν

Εὐχόμενη βοῶσα παρ' ἀγνωστῆσι τραπέζαις
 Νοννα λυθὴ φωνὴ δ' εἰδεθὴ καὶ χεῖλεα καλὰ
 γηραλέης τί το θαῦμα, θεὸς θέλει ὑμνητεῖραν
 γλῶσσαν ἐπ' εὐφημοῖσι λόγοις κληῖδα βαλεσθαι·
 καὶ νῦν οὐρανόθεν μέγ' ἐπευχεται ἡμερίοισιν.

36.—Εἰς τὴν αὐτὴν

Εὐχολαῖς καὶ πάντων ἐκοιμισε Νοννα θεουδῆς
 οἷς τεκέσσι φίλοισι, καὶ ἐκ περατῶν συναγειρεν
 ἀντολιῆς δυσίος τε, μέγα κλέος, οὐ δοκέοντας,
 μητρος ἔρωσ' νοῦσόν τε πικρὴν ἀποεργαθεν ἀνδρός
 λισσομένη, τὸ δὲ θαῦμα, λίπεν βίον ἐνδοθὲ νηοῦ.

BOOK VIII. 32-36

to tend my own and thy father's old age, and all this is written in the great book of Christ. But follow thy parents, dear, and we shall soon receive thee gladly to our splendour

33.—*On the Same*

THE winged soul of Nonna went to heaven, and from the temple we bore her body to lay it beside the martyrs. Receive, ye martyrs, this great victim, her suffering flesh that follows your blood—your blood I say, for by her long labours she broke the mighty strength of the destroyer of souls.

34.—*On the Same*

No shadowy¹ sacrifice of calves or goats or first-born did Nonna offer to God. 'Tis the Law enjoined on men of old, when there were yet types, but learn that she sacrificed her whole self by her life and by her death.

35.—*On the Same*

NONNA was released as she was calling aloud in prayer by the most holy table, there the voice and the lovely lips of the aged woman were arrested. Why marvel thereat? God willed to put the lock on her hymning tongue as it was in the act of uttering words of happy union, and now from heaven she prays aloud for mortals.

36.—*On the Same*

GOD-LIKE Nonna stilled the sea by her prayers for her dear sons, and their mother's love gathered them from the extremes of east and west, when they thought not to return—a great glory to her. And by her prayers she dispelled her husband's grave illness, and (what a marvel!) she ended her life in the church.

¹ Which is "a shadow of things to come." (Col. ii. 17).

37.—Εἰς τὴν αὐτὴν

Πολλάκις ἔκ με νύσων τε καὶ ἀργαλέων ὀρυμαγδῶν,
σεισμῶν τε κρυερῶν, καὶ ἄγρια κυμαίνοντος
οἰδματος ἐξεσώσας, ἐπεὶ θεὸν ἴλαον εἶχες·
ἀλλὰ σῴω καὶ νῦν με, πῶτερ, μεγαλῆσι λιτῆσι,
καὶ σὺ, τεκοῦσα, μάκαιρα ἐν εὐχολῆσι θανούσα.

6

38.—Εἰς τὴν αὐτὴν

Νόνναν ἐπουρανίαισιν ἀγαλλομένην φαίεσσι,
καὶ ῥίξης ἱερῆς πτόρθον ἀειθαλέα,
Γρηγορίου ἱερῆος ὁμοζυγα, καὶ πραπίδεςσιν
εὐαγέων τεκέων μητέρα, τύμβος ἔχω.

39.—Εἰς τὴν αὐτὴν

Εὐχαί τε στοναχαί τε φίλαι καὶ νύκτες ἄπνοι,
καὶ νηϊο πέδον δάκρυσι δеноμνον,
σοί, Νόννα ξαθέη, τοίην βιότοιο τελευτὴν
ὥπασαν, ἐν νηῷ ψήφον ἐλεῖν θανατου.

40.—Εἰς τὴν αὐτὴν

Μοῦνη σοὶ φωνὴ περιλείπτο, Νόννα φαιινή,
πάνθ' ἄμυδις ληνοῖς ἐνθεμένη μεγάλοις,
ἐκ καθαρῆς κραδῆς ἄγνόν θυος· ἀλλ' ἄρα καὶ τὴν
ὑστατὴν νηῷ λείπες ἄειρομένη.

41.—Εἰς τὴν αὐτὴν

Οὐδὲ θάνεν νηϊο θυώδεις ἔκτοθι Νόννα,
φωνὴν δὲ προτέρην ἤρπασε Χριστὸς ἄναξ
λίσσομένης· ποθεῖν γὰρ ἐν εὐχολῆσι τελέσσαι
τόνδε βίον πύσης ἀγνώτερον θυσίης.

BOOK VIII. 37-41

37.—*On the Same*

ORRIS from disease and grave disturbance, and dreadful earthquake, and the wild tossing of the waves hast thou saved me, as God inclined his ear to thee. But save me now, father, by thy prayers of night, and thou, mother, blessed in that thou didst die while praying

38.—*On the Same*

I AM the tomb which holds Nonna glorying in celestial splendour, the evergreen sapling of a holy root, the wife of the priest Gregory and mother of pious children.

39.—*On the Same*

THY prayers and the groans thou didst love, and sleepless nights, and the floor of the church besewed with tears procured for thee, divine Nonna, such an end—to receive the doom of death in church.

40.—*On the Same*

ONLY thy voice was left to thee, shining Nonna, who didst cast us that was thine together into the great wine-vats,¹ a pure offering from a pure heart, but at the end when thou wast taken thou didst leave that too in the church.

41.—*On the Same*

NONNA did not even die outside the incense-breathing church, but Christ took her voice first as she was praying. For she desired to finish in prayer this life purer than any sacrifice.

¹ i. e. churches. The word was so interpreted in the heading to l'v. viii.

GREEK ANTHOLOGY

42.—Εἰς τὴν αὐτὴν

Νόνν' ἱερῇ, σὺ δὲ πάντα θεῶ βίου ἀντεΐνασα
 ὑστάτιον ψυχὴν δῶκας ἀγνὴν θυσίῃ
 τῇδε γὰρ εὐχομένη ζῶν λίπες· ἡ δὲ τρύπεζα,
 μήτηρ ἐμὴ, τῷ σὺ δῶκε κλέος θανάτῳ.

43.—Εἰς τὴν αὐτὴν

Τῆσδε πατὴρ μὲν ἐμὸς λίτρις μέγας ἦε τραπέζης,
 μήτηρ δ' εὐχομένη παρ' ποσὶ λήξε βίου,
 Γρηγόριος Νοννα τε μεγακλέες· εὐχομ' ἄνικτι
 τοίαν ἐμοὶ ζῶν καὶ τέλος ἀντιάσαι.

44.—Εἰς τὴν αὐτὴν

" Πολλὰ, τράπεζα φίλη, Νόννης καὶ δάκρυ' ἰδέξω
 δέχυνσο καὶ ψυχὴν, τὴν πυμάτην θυσίῃ."
 εἶπε καὶ ἐκ μελέων κεαρ ἔπτατο· ὅν δ' ἄρα μῦθον,
 παῖδ' ἐπόθει, τακέων τὸν ἔτι λειπόμενον.

45.—Εἰς τὴν αὐτὴν

" Ἐνθα ποτ' εὐχομένης τόσσον υἱὸς ἔπτατο Νόννης,
 μέσφ' ὅτε καὶ ψυχὴ ἔσπετ' ἡειρομένη·
 εὐχομένης δὲ νέκυς ἱερῇ παρέκειτο τραπέζῃ.
 γράψατ' ἐπερχομένοις θαῦμα τόδ', εὐσεβέες.

46.—Εἰς τὴν αὐτὴν

Τίς θάνεν ὡς θάνε Νοννα, παρ' εὐαγέεσσι τραπέζαις,
 τῶν ἱερῶν σανίδων χερσὶν ἐφαπτομένη;
 τίς λύσεν εὐχομένης Νόννης τύπον, ὡς ἐπὶ διηρὸν
 ἤθελεν ἔνθα μένειν καὶ νέκυς εὐσεβέων.

BOOK VIII. 42-46

42.—*On the Same*

HOLY Nonna, thou who hadst offered all thy life to God, didst give him thy soul at the end as a pure sacrifice. For here thou didst report this life in prayer, and the altar gave glory, my mother, to thy death.

43.—*On the Same*

My father Gregory was the distinguished servant of this table, and my mother Nonna died in prayer at its feet. I pray to the King that such a life and death may be mine.

44.—*On the Same*

"MANY of Nonna's tears, dear table, didst thou receive, receive now her soul, her last meritorious," so spake she, and her soul flew from her limbs. One thing alone did she lack, her son, her still surviving child.

45.—*On the Same*

Hence the mind of Nonna in her prayers flew so often on high that at length her son, too followed it as it mounted. She felt a corpse even as she prayed at the foot of the holy table. Write this marvel, O holy men, for generations to come.

46.—*On the Same*

Who died as Nonna died by the pure table, touching with her hands the holy planks? Who dissolved the form of Nanna as she was praying? For she wished to tarry long here, pious even when she was a corpse.

GREEK ANTHOLOGY

47.—Εἰς τὴν αὐτὴν

Εὐθα ποτ' εὐχομένη Νόννη θεὸς εἶπεν ἀνωθεν
 "Ἴρχεο." ἥ δ' ἐλύθη σώματος ἀσπασίως,
 χειρῶν ἀμφοτέρων τῇ μὲν κατέχουσα τριπέξην,
 τῇ δ' ἔτι λισσομένη "Ἰλαθι, Χριστὰ ἀναξ."

48.—Εἰς τὴν αὐτὴν

Ῥίξης εὐσεβέος γενόμενυ καὶ σὰρξ ἱερῆς,
 καὶ μήτηρ Χριστῷ σῶμα, βίον, δοκρυα,
 πᾶντ' ἀκένωσα φέρουσα· τὸ δ' ἔσχατον, εὐθεν ἀέρθῃ
 νηῷ γηραλέοι Νοννα λιποῦσα δέμας.

49.—Εἰς τὴν αὐτὴν

Πίστις Ἐνῶχ μετέθηκε καὶ Ἥλιον, ἐν δὲ γυναιξὶ
 μητέρ' ἐμήν πρῶτην· οἶδε τρυπέξα τόδε,
 εὐθεν ἀναιμάκτοισι ὁμοῦ θνέσσειν ἀέρθῃ
 εἰσέτι λισσομένη σώματι Νοννα φίλῃ.

50.—Εἰς τὴν αὐτὴν

Οὐ νόσος, οὐδέ σε γῆρας ὁμολίον, οὐ σέ γ' ἀνίη,
 καίπερ γηραλεήν, μήτερ ἐμή, δύμασαι·
 ἀλλ' ἄτρωτος, ἀκαμπτος ἀγνοῖς ὑπὸ ποσσὶ τραπέξης,
 εὐχομένη Χριστῷ, Νονν', ἀπέδωκας ὅπα

51.—Εἰς τὴν αὐτὴν

Δῶκε θεῷ θυσίην Ἀβραὰμ πᾶν, ὥς δὲ θύγατρα
 κλεινὸς Ἰεφθάς, ἀμφοτέροι μεγάλῃν
 μήτερ ἐμή, σὺ δ' ἔδωκας ἄγνόν βιον, ὑστίτιον δὲ
 ψυχὴν, εὐχολῆς, Νόννα, φίλον σφάγιον.

BOOK VIII. 47-51

47.—*On the Same*

HERE once God said from on high to Nonna as she was praying "Come," and gladly she was released from her body, holding the table with one hand and with the other praying "Lord Christ, have mercy upon us."

48.—*On the Same*

S RINGING from a pious root I was the flesh¹ of and the mother of a priest. To Christ I brought my body, my life, my tears, emptying out my all; and last of all here in the church I Nonna was taken up, leaving my aged body.

49.—*On the Same*

FARR translated Enoch and Elias, but among women my mother first of all; the table knows this, whence dear Nonna still praying in the body was taken up together with the bloodless Sacrifice.

50.—*On the Same*

NEITHER sickness nor age, the common lot of all, nor grief subdued thee, my mother, old though thou wast, but unwounded, unrent, at the holy feet of the altar, in the act of praying, thou didst render up thy voice to Christ.

51.—*On the Same*

ABRAHAM gave his son a sacrifice to God, and renowned Jephtha his daughter, a great sacrifice in each case, but thou, my mother, didst give thy holy life and finally thy soul, the dear victim of thy prayer

¹ i. e. wife.

GREEK ANTHOLOGY

52.—Εἰς τὴν αὐτὴν

Σάρρα φίλη, πῶς τὸν σὸν Ἰσαὰκ λίπες, ἢ ποθέουσα
τῶν Ἀβραὰμ κολπῶν ὡς ταχος ἀντιῦσαι,
Νόνα, Γρηγαρίοιο θεόφρονος, ἢ μέγα θαῦμα
μηδὲ θανεῖν ἀηῶν ἔκτοθι καὶ θνεων.

53.—Εἰς τὴν αὐτὴν

Μάρτυρες, ἰλήκ' τε μύθοις γε μὲν οὔτι χαρεῖων
Νόνα φίλη, ἄρπυιᾷ κύμφοδιῳ πολέμῳ
τοῦνεκα καὶ τοίης ἔρσαν βιάτοιο τελευτῆς,
εὐχῆς καὶ ζωῆς ἐν τέλει εὐραμένη.

54.—Εἰς τὴν αὐτὴν

Ἢ Τριάς ἦν ποθέσκεις, ὅμοι σέλας ἐν τε σέβασμα,
ἐκ νηοῦ μεγάλου σε πρὸς οὐρανὸν ἤρπασε, Νόνα,
εὐχομένην· ζωῆς δὲ τέλει καθαρώτερον εὔρες.
οὔποτε χεῖλα μίξας ἀναιγνοῖς χεῖλεσιν ἀγνά,
οὔδ' ἀτίφ παλάμη καθάραν χέρα μεχρὶς ἐδωδῆς,
μῆτερ ἐμή· μισθὸς δὲ λῆπειν βίον ἐν θυέσσιν.

55.—Εἰς τὴν αὐτὴν

Ἄγγελος αἰγλήεις σε φαεινότεος ἤρπασε, Νόνα,
ἐνθα ποτ' εὐχομένην, καθάρην μελέεσσι νύφ' τε
καὶ το μὲν ἤρπασε σείο, τὸ δ' ἐνθάδε κάλλιπες νηῶ.

56.—Εἰς τὴν αὐτὴν

Νηὸς δδ' (οὐ γὰρ ὅλην Ναυνῶν θέμις ἦεν ἐρύξαι),
ψυχῆς οἰχομένης, μῦνον ἐπέσχε δαμας,
ὡς πάλιν ἐγγραμμένη καθαρῶτερον ἐνθεν ἀερθῆ,
σώματι τῷ μογαρῷ δοξαν ἐφ' ἐσσομένη.

BOOK VIII. 52-55

52.—*On the Same*

DEAR Sarah, how didst thou leave thy Isaac? Was it, Nonna, that thou didst desire to come as quickly as might be to the bosom of Abraham, of pious Gregory? ¹ Verily a great marvel was it that thou didst not even die outside the temple and the incense,

53.—*On the Same*

FAVOUR us, ye martyrs. Dear Nonna was not inferior to you in the pains she suffered in secret and open war. Therefore she met with sweet an end, finishing at once her prayer and her life.

54.—*On the Same*

THAT Trinity for which thou didst long, one light and one majesty, carried thee off, Nonna, from the great church to heaven, and a prerer end was thine than the common one. Never, my mother, dost thou join thy pure lips to impure ones, nor thy clean hand to a godless one so far as to join in meals with the heathen. Thou wast rewarded by dying at the place of sacrifice.

55.—*On the Same*

AN angel of dazzling lightness carried thee off, Nonna, whilst thou wert praying here, pure in body and spirit. Part of thee he carried off and part he left in the temple.

55.—*On the Same*

THIS temple (it was not allowed to keep the whole of Nonna) only retained her body when her soul departed, so that awaking again she may be taken up on high more purely, her suffering body clothed in glory.

¹ By Sarah he means Nonna, by Abraham his father, by Isaac himself.

GREEK ANTHOLOGY

56.—Εἰς τὴν αὐτὴν

Ἄλλοις μὲν Νόνη τις ἄγνω'ν ἐσθλοῖσιν ἐρίξοι,
 εὐχολῆς δὲ μέτροισιν ἐριζέμεν οὐ θέμις ἐστίν·
 τέκμαρ καὶ βιότοιο τέλος λιτῆσι λυθεντος.

57.—Εἰς τὴν αὐτὴν

ὦ στοναχῶν δακρύων τε καὶ ἐννυχίων μελεδώνων·
 ὦ Νόνης ξαθέης τετρυμένα γυῖα πόνοισι
 ποῦ ποτ' ἔην, νηὸς μόχθων λύσε γῆρας ἄκαμπτον.

58.—Εἰς τὴν αὐτὴν

α. Νόνη Φιλτατίου. β. Καὶ ποῦ θάνει; α. Τῷ δ'
 ἐνὶ νηΐ.
 β. Καὶ πῶς, α. Εὐχομένη. β. Πηνίκα; α. Γηραλή.
 β. ὦ καλοῦ βιότοιο καὶ εὐαγέος θανάτοιο.

59.—Εἰς τὴν αὐτὴν

Ἄρματι μὲν πυρόεντι πρὸς οὐρανὸν Ἥλίας ἦλθαν·
 Νόνην δ' εὐχομένην πνεῦμ' ὑπέδεκτο μέγα.

60.—Εἰς τὴν αὐτὴν

Ἐνθάδε Νύνη φίλη κοιμήσατο τὸν βαθὺν ὕπνον,
 Ἰλαος ἐσπομένη ᾧ πάσι Γρηγορίῳ.

61. <Εἰς τὴν αὐτὴν>

Τάρβος ὁμοῦ καὶ χάρμα· πρὸς οὐρανὸν ἔνθεν ἀέρθη
 εὐχῆς ἐκ μεσότης Νόνη λιποῦσα βίον.

BOOK VIII. 56-61

56.—*On the Same*

ANOTHER of the saints might vie with the other good works of Nonna, let it be allowed to none to vie with the extent of her prayers. The end of her life which came while she was praying testifies to this.

57.—*On the Same*

O GROANS and tears and cries of the night, O limbs of holy Nonna worn with toil Her unburied old-age was released from trouble by that temple in which she was.

58.—*On the Same*

A "NONNA the daughter of Philotinus." B. "And where died she?" A. "In the church." B. "And how?" A. "Praying" B. "When?" A. "In old age." B. "O excellent life and pious death!"

59.—*On the Same*

ELIAS went to heaven in a fiery chariot, and the Great Spirit took to itself Nonna while she was praying.

60.—*On the Same*

HERE dear Nonna fell into the deep sleep, following gladly her husband Gregory.

61.—*On the Same*

TERROR and joy together Hence in the middle of her prayers Nonna quitted this life and was taken up to heaven.

GREEK ANTHOLOGY

62. <Εἰς τὴν αὐτὴν>

Εὐχῆς καὶ βίотου Νόννη τέλος· ἡ δὲ τράπεζα
μάρτυς ἀφ' ἧς ἦρθη ἄπνοος ἐξαπίνης.

63.—Εἰς τὴν αὐτὴν

Νόννης ἡριον εἰμὶ σαόφρονος, ἥ ῥα πύλησιν
ἔκριμψ' οὐρανίαις, πρὶν βίότοιο λυθῆναι

64. <Εἰς τὴν αὐτὴν>

Δακρύετε θνητοὺς, θνητῶν γένος· εἰ δά τις οὕτως
ὥς Νόνν' εὐχομένη κάτθανεν, οὐ δακρύω.

65.—Εἰς τὴν αὐτὴν

Νόννης ἀζόμενος ἀγνόν βίον, ἄξιο μᾶλλον
καὶ τέλος· εἰ νηδὺ κάτθανεν εὐχομένη.

66. <Εἰς τὴν αὐτὴν>

Ἐνθα ποτ' εὐχομένη πρηνὴς θάνα Νόννα φαιεῖν·
νῦν δ' ἄρ' ἐν εὐσεβέων λίσσεται ἰσταμένη.

67.—Εἰς τὴν αὐτὴν

Στήλη σοὶ θανάτου μελιηδέος ἦδε τράπεζα,
Νόννα, παρ' ἧ λύθης εὐχομένη πύματα.

67a. <Εἰς τὴν αὐτὴν>

Μικρὸν ἔτι ψυχῆς ἦν τὸ πνέον· ἀλλ' ἄρα καὶ τὸ
Νόνν' ἀπέδωκε θεῶ ἔνθα ποτ' εὐχομένη.

BOOK VIII. 62-67B

62.—*On the Same*

THERE was one end to Nonna's life and prayer.
The table from which she was of a sudden taken
lifeless testifies to it.

63.—*On the Same*

I AM the tomb of chaste Nonna, who approached
the gates of Heaven even while yet alive.

64.—*On the Same*

YE mortals, weep for mortals, but for one who, like
Nonna, died in prayer, I weep not.

65.—*On the Same*

REVERENCE Nonna's pure life, revere even more her
death. She died in the church while praying

66.—*On the Same*

HERE bright Nonna while praying fell prone in
death, but now she stands and prays in the home of
the blest.

67.—*On the Same*

THIS table is the monument of thy sweet death,
Nonna, the table by which, while praying thy last,
thou didst die.

67B.—*On the Same*

ONLY a little breath had her soul left, but that
Nonna, praying here, rendered up to God.

GREEK ANTHOLOGY

68.—Εἰς τὴν αὐτὴν

Πέμψατε ἐκ νηοῦ θεοειδέα Νούναν ἅπαντας,
πρὸς βειραν μεγάλην πέμψατ' ὑειρομένην.

69. <Εἰς τὴν αὐτὴν>

Ἔκ με θεὸς καθαροῖο πρὸς οὐρανὸν ἤρπασε νηοῦ
Νούναν, ἐπειγομένην οὐρανόις πέλαισαι.

70.—Εἰς τὴν αὐτὴν

Νόνν' ἀπανισταμένη νηοῦ μεγάλῳ τόδ' ἔειπε·
"Ἵν' πολλῶν καμμάτων μέζονα μισθὸν ἔχω."

71. <Εἰς τὴν αὐτὴν>

Νόννα φίλης εὐχῆς ἱερῆιον ἐνθάδε κεῖται·
Νόννα ποτ' εὐχομένη τῇδ' ἔλυθη βιοτον.

72.—Εἰς τὴν αὐτὴν

Ἔυθα ποτ' εὐχομένης ψυχῇ δεμας ἔλλιπε Νόνη;
ἔνθεν ἀνηέρθη Νόννα λιποῦσα δεμας.

73.—Εἰς τὴν αὐτὴν

Ἐκ νηοῦ μεγάλοιο θύος μέγα Νόνν' ἀπανέστη·
νηῷ Νόνν' ἔλύθη· χαίρετα, εὐσεβέες.

74. <Εἰς τὴν αὐτὴν>

"Ἦδε τράπεζα θεῷ θεοειδέα Νούναν ἐπεμψεν.

BOOK VIII. 68-74

68.—*On the Same*

ESCORT divine Nonna from the church, all ye people,
escort the grand old woman raised on high.

69.—*On the Same*

GOD from his pure temple took to heaven Nonna
eager to join the heavenly ones.

70.—*On the Same*

NONNA rising from the great church said "I have a
reward greater than all my many labours."

71.—*On the Same*

HENCE lies Nonna, victim of a pure prayer. Here
Nonna while praying was released from life.

72.—*On the Same*

HENCE Nonna's soul left her body while she was
praying. Hence Nonna leaving her body was taken
up.

73.—*On the Same*

NONNA rose, a great sacrifice, from the great
church. In the church Nonna died. Rejoice all ye
pious.

74.—*On the Same*

THIS altar sent God-like Nonna to God.

75.—Εὐχή παρὰ τῶν γονέων εἰς τὸν μέγαν Γρηγόριον
 Εἴη σοὶ βίος ἐσθλὸς ἐπ' εὐλογίῃσιν ἀπάσαις
 ὅσσαιται τοκέων νίεσι γηροκομοῖς
 καὶ κουφῆς βιοτοῖο τυχεῖν ὅσῃς τε τελευτῆς,
 οἷον ἡμετέρῳ γήραι δῶκεν ἄναξ,
 ἡϊθέων λογίων το μέγα κρατος, ἡδ' ἱερήων,
 καὶ πολιῆς σκιπών, Γρηγορί', ἡμετερῆς.

76.—Παρὰ τῶν γονέων

Ἀσπάσιοι χθόνα τηνδε φίλαις ὑπὸ χεῖρεσι παιδὸς
 ἐσάμεθ' εὐσεβέος Γρηγορίου τοκέες
 δε καὶ γήρας ἔθηκεν ἰοῖς μοχθοῖσιν εὐαφρόν
 ἡμέτερον, καὶ νῦν ἀμφιέπει θυσαίε
 δμῖναι γηροκομῶν καμάτων, μέγα φέρτατε παῖδων
 Γρηγορί', εὐαγέας Μαρτυσι παρθεμενος
 σοὺς τοκέας μισθὸς δὲ μέγαν πατέρ' ἴλαον εἶναι,
 πνευματικῶν τε τυχεῖν εὐσεβέων τεκνῶν.

77 — Εἰς τὸν πάντων αὐτῶν τάφον

Λῆας ὁ μὲν γενέτην τε καὶ νίεα κυδέμεντας
 κευθῶ Γρηγορίους, εἰς λίθος ἴσα φαῖ.
 ἀμφοτέρους ἱερῆας· ὁ δ' εὐπατερειαν ἐδέγμεν
 Νονίαν σὺν μεγάλῳ νίεῳ Καισαρίῳ
 τῶς ἔδασαντο τυφόν τε καὶ νίεας· ἡ δὲ πορείη,
 πάντες ἄνω· ζωῆς εἰς ποθὸς οὐρανεῖς.

78.—Τίς πρῶτος καὶ τίς μετέπειτα ἀτήρ

Πρῶτος Καισάριος ξυνὸν ἄχος· αὐτὰρ ἔπειτα
 Γοργόνιον, μετέπειτα πατήρ φίλο· οὐ μετὰ δὴρὸν
 μήτηρ· ὧ λυπρὴ παλαμῇ καὶ γράμματα λυπρὰ
 Γρηγορίου· γράψαι καὶ ἔμον μόρον ὑστατίου περ.

75.—*Prayer of his Parents for Gregory the Great*

GREGORY, great champion of the learned youth and of the priesthood, staff of our grey years, may thy life be happy and enjoy all the blessings which fall to sons who tend their parents' old age and mayst thou meet with an easy and holy end, even as the Lord gave to our many years.

76.—*Similar*

By the dear hands of our son, the pious Gregory, we are clothed in this welcome earth. He it was who lightened our old age by his toil, and now tends us with sacrifices. Gregory, best of sons, repose from thy labour of tending our old age, now that thou hast laid thy pious parents beside the martyrs. Thy reward is to be thyself a great and kind father and to have pious spiritual children.

77.—*On the tomb of all of them*

ONE stone encloses the renowned Gregories, father and son, two equal lights, both of them priests, the other received noble Nonna with her great son CUCURIUS. So they separated their tombs and sons, but the journey of all is on high; one desire of eternal life fills all.

78.—*Who first and who last departed this life*

FIRST died Cucurius, a grief to all, next Gorgonion, then their beloved father and not long after their mother. O mournful hand and mournful writing of Gregory! But I will write my own death also, although I am the last to die.

GREEK ANTHOLOGY

79.—Εἰς αὐτόν

Πρῶτα μὲν εὐχαμένη με θεὸς πόρε μητρὶ φαεινῇ·
 δευτερον, ἐκ μητρὸς δῶρον ἔδεκτο φίλον
 τὸ τρίτον αὖ, θνήσκοντά μ' ἠγνὴ ἐσαύσε τράπεζα·
 τέτατον, ἀμφήκη μῦθον ἔδωκε Λόγος·
 πέμπτον, Παρθενίῃ με φίλοις προσπτύξατ' ἀνείροι·
 ἕκτον, Βασιλῆϊ σύμπνοα ἰρὰ φέρον·
 ἑβδόμον, ἐκ βυθίων με φερέσβιος ἤρπασε κύλπων·
 ὄγδοον εὖ νοῦσοις ἐξεκαβηρα χέρας·
 εἵνατον ὀπλοτέρῃ Τριάδι ἤγαγον, ὦ ἄνα, Ῥώμῃ
 βέβλημαι δέκατον λίσσιν ἢ δέ φίλοις.

80.—Εἰς αὐτόν

Ἑλλὰς ἐμὴ, νεότης τε φίλη, καὶ ὅσα πεπλάσμεν,
 καὶ δέμας, ὡς Χριστῷ εἴξατε προφρονέως.
 εἰ δ' ἱερὰ φίλον με θεῶ θέτο μητερος εὐχὴ
 καὶ πατρὸς παλάμη, τίς φθονος ἄλλὰ, μάκαρ,
 σοῖς με, Χριστέ, χοροῖσι δέχου, καὶ κύδος ἀπάξου
 υἱεὶ Γρηγορίου σὺ λάτρε Γρηγορίε.

81.—Ἐπὶ τῷ Ἰδίῳ τυφῷ

Γρηγορίου Νόννης τε φίλον τέκος ἐνθαδε κείται
 τῆς ἱερῆς Τριάδος Γρηγύριος θεράπων,
 καὶ σοφίῃ σοφίης δεδραγμένος, ἠλθεὶς τε
 οἶον πλούτου ἔχων ἐλπίδι' ἑπουρανήν.

82.—Εἰς αὐτόν

Τυτθὸν ἐτι ζώεσκεν ἐπὶ χθονί, πάντα δὲ Χριστῷ
 δώκεν ἔκων, σὺν τοῖς καὶ πτεροεντα λόγον·
 εὖν δ' ἱερὰ μεγαλ' αὖ καὶ οὐρανίῳ χορείῃς
 οὐρανὸς ἐντὸς ἔχει, κύδιμε Γρηγορίε.

79.—*On Himself*

FIRSTLY God gave me to my glorious mother in answer to her prayers, secondly, He received me a welcome gift from her, thirdly, the holy table saved me from death fourthly, the Word gave me two-edged speech,¹ fifthly, Virginity enfolded me in her dear dreams; sixthly, I entered the priesthood in union with Basil, seventhly, my father saved me from the deep; eighthly, I cleansed well my hands by disease (*sic*), ninthly, I brought the doctrine of the Trinity, O my Lord, to New Rome;² tenthly, I was smitten by stones and by friends (*sic*).

80.—*On Himself*

MY Greece, my dear youth, my possessions, my body, how gladly ye yielded to Christ. If my mother's vow and my father's hand made me a priest acceptable to God, why grudge me this? Blessed Christ receive me in thy choir and give glory to thy servant Gregory son of Gregory

81.—*On his own Tomb*

HENK lies Gregory, the dear child of Gregory and Nonna, the servant of the Holy Trinity, who grasped wisdom by wisdom and as a youth had no riches but the hope of heaven.

82.—*On Himself*

A SHORT time didst thou dwell on earth, but didst freely give all to Christ, the winged word too. But now, glorious Gregory, heaven holds thee a high priest in the celestial choir.

¹ i. e. sacred and profane.² Constantinople.

GREEK ANTHOLOGY

83.—Εἰς αὐτόν

Ἐκ με βρέφους ἐκάλεσσα θεὸς νυχίοισιν οὐεῖροις·
 ἤλυθον ἐς σοφίης πείρατα, σαρκα λόγῳ
 ἤγγισα καὶ κραδίην· κυσμον φλόγα γυμνὸς ἄλυξας,
 ἔστην συν Ἀαρὼν Γρηγορίῳ γενέτῃ.

84.—Εἰς αὐτόν

Πατὴρ ἐγὼ ζαθέοιο καὶ οὐνομα καὶ θρόνον ἔσχον,
 καὶ ταφον· ἰλλί, φίλος, μνωσο Ἰρηγορίου,
 Γρηγορίου, τὸν μητρί θεοσδοτον ὤπασε Χριστὸς
 φύσμασιν ἐννυχίοις, δῶκε δ' ἔρον σοφίης.

85.—Εἰς Καισάριον τὸν αὐταῦ ἀδελφόν

Σχέτλιός ἐστιν ὁ τύμβος. ἔγωγε μὲν οὐποτ' ἐώλπειν,
 ὥς ῥα κατακρύψει τοὺς πνυμάτους προτέρους
 αὐτὰρ δ' Καισάριον, ἐρικυδέα υἷα τοκῆων,
 τῶν προτερῶν προταρον δέξατο· ποια δίκη;

85a.—Εἰς τὸν αὐτόν

Οὐκ ἔσθ' ὁ τύμβος αἴτιος· μὴ λοιδάρει.
 φθόνου τόδ' ἐστιν ἔργον· πῶς δ' ἤναγκεν ἂν
 νέον γερόντων εἰσορῶν σοφώταρον;

86.—Εἰς τὸν αὐτόν

Γρηγόριε, θνητῶν μὲν ὑπεύροχον ἔλλαχες υἷα
 κάλλει καὶ σοφίῃ, καὶ βασιλῆϊ φίλον·
 κρεῖσσονα δ' οὐκέτι πιμπαι ἀπηλεγγέος θανάτοιο.
 ἧ μὴν ωἰύμην· ἀλλὰ τί φησὶ τύφος,
 “Τέτλαθι· Καισάριος μὲν ἀπέφθιτο· ἀλλὰ μέγιστον ὁ
 νίεος εὖχος ἔχεις, νίεος ἀντὶ φίλου.”

BOOK VIII. 83-86

83.—*On Himself*

God called me by dreams of the night from my childhood. I reached the limits of wisdom, I sanctified my flesh and heart by reason. Naked I escaped from the fire of the world and stood with Aaron my father Gregory.

84.—*On Himself*

Mine were the name, the throne, and the tomb of my holy father; but, friend, remember Gregory, whom Christ granted,¹ a gift from God in visions of the night to his mother, and to whom He gave the love of wisdom.

85.—*On Cæsarius his Brother*

The tomb is wicked. Never did I believe that it would cover the last first. But it received Cæsarius, his parents' distinguished son, before his elders. What justice!

85a.—*On the Same*

It is not the tomb's fault. Release it not. This is the work of envy. How could envy have supported seeing a young man wiser than the old.

86.—*On the Same*

GREGORY, thou hadst a son, most excellent among mortals in beauty and wisdom and beloved by the Emperor, yet not stronger than ruthless death. I deemed it might be so indeed, but what saith the tomb? "Hear it. Cæsarius is dead, but instead of your dear son you have great glory of his memory."

¹ i.e. promised.

87.—Εἰς τοὺς γονεῖς τοῦ μεγάλου Γρηγορίου καὶ
Καίσαριον

Ὅριοι εἰς τάφον ἤμεν, ὅτ' ἐνθάδε τοῦτον ἔθηκαν
λαάν ἐφ' ἡμετέρῳ γῆραι λαοτόμοι
ἀλλ' ἡμῖν μὲν ἔθηκαν ἔχει δέ μιν οὐ κατὰ κόσμον
Καيسάριος, τεκέων ἡμετέρων πύματος.
ἔτλημεν πανίποτμα, τέκος, τέκος· ἀλλὰ τάχιστα 5
δέξαι ἐς ὑμέτερον τύμβον ἐπειγομένους.

88.—Εἰς τὸν αὐτὸν Καίσαριον

Τόνδε λίθον τοκαῖες μὲν ἐὼν τάφον ἐστήσαντο,
ἐλπόμενοι ζωῆς μοῖραν ἔχειν ὀλίγην·
Καίσαρις δ' οὐκ εὖ πικρὴν χάριν οὐκ ἐθέλοντες
δῶκαν, ἐπεὶ πρότερος τοῦδε λύθη βιότου.

89.—Εἰς τὸν αὐτόν

Γῆρας ἐμὸν δῆθυναν ἐπὶ χθονί· ἀντὶ δὲ πατρὸς
λαάν ἔχεις, τεκέων φίλτατε, Καίσαριε.
τίς νόμος; οἷα δίκη, θνητῶν ἄνα, πῶς τόδ' ἐνευσας;
ὦ μακροῦ βιότου, ὦ ταχέος θανάτου.

90.—Εἰς τὸν αὐτόν

Οὐκ ἄγαμ', οὐκ ἄγαμαι δῶρον τόδε· τύμβον ἐδέξω
μοῦνον ἀφ' ἡμετέρων, Καίσαριε, κτεάνων,
γηραλέων τοκέων πικρὸν λίθον· ὁ φθονος οὕτως
ἤθελεν. ὦ ζωῆς πῆμασι μακροτέρης.

87.—*On the Parents of Gregory and Caesarius*

We were ripe for the tomb, when the stone-cutters laid this stone here for our old age. But they laid it for us, and Caesarius, the last of our children, occupies it, not as was meet. My child, my child, we have suffered the greatest of misfortunes, but as soon as may we receive in thy tomb us who hasten to depart.

88.—*On Caesarius*

This stone was erected to be their own sepulchre by the parents who expected that they had but a small portion of life over, but against their will they did a sad favour to their son Caesarius, since he departed this life before them.

89.—*On the Stone*

My old age lingered long on earth, and thou dearest of sons, Caesarius, occupiest the stone tomb in thy father's place. What now is this, what justice? Lord of mortals, how didst thou consent thereto? O long life, O early death!

90.—*On the Stone*

I do not esteem, I do not esteem this gift. Of all my possessions, Caesarius, thou hast got but a tomb, the melancholy stone tomb of thy old parents. Thus did envy will. O for our life rendered longer by sorrows!

91.—Εἰς τὸν αὐτόν

Πᾶσαν δὴ σοφίην λεπτήν φρενὸς ἐν μερόπτεσσιν
 ἄμφι γεωμετρίῃν καὶ θεσιν οὐρανόων,
 καὶ λογικῆς τέχνης τὰ παλαισμάτα, γραμματικῇν τε
 ἡδ' ἱστορίην, ῥητορικῆς τε μένος,
 Καισάριος πτερόωντι νόφ' ἰούσας καταμάρψας, 5
 αἰατ' πᾶσιν ὁμῶς νῦν κόνις ἐστ' ὀλίγη.

92.—Εἰς τὸν αὐτόν

Πάντα κασιγνήτοισιν ἑοῖς λίπες· ἅντι δὲ πάντων
 τύμβον ἔχεις ὀλίγον, κύδιμα Καισάριε·
 ἡ δὲ γεωμετρίη τε, καὶ ἀστέρας ἐν θεσιν ἄγνωες,
 ἢ τ' ἱστορίη οὐδὲν ἄκος θανάτου.

93.—Εἰς τὸν αὐτόν

Κάλλιμον ἐκ πατρίης σὲ μεγακλέα τηλόθ' ἔοντα,
 ἄκρα φέροντα πάσης, Καισάριε, σοφίης,
 πέμψαντες βασιλῆϊ τὸν ἄρτονον ἱππῶν,
 φεῦ, κύνει ἐκ Βιθυνῶν δεξιόμεθ' αὐτὸν πέδον.

94.—Εἰς τὸν αὐτόν

Σεισμῶν μὲν κρυερῶν ἔφυγες στονόεσσαι ὑπὲρ λῆν,
 ἥνικα Νικαίης ἀστὺ μίγη δαπέδῳ·
 νοῦσφ' δ' ἀργαλὴν ζωὴν λίπες. ὦ νεότητος
 σῶφρονος, ὦ σοφίης, κάλλιμε Καισάριε.

95.—Εἰς τὸν αὐτόν

Γρηγορίου Νόννης τε θεοῦδεος υἱὰ φέριστον
 τύμβος ὅδ' εὐγαιέτην Καισάριον κατέχω,
 ἄρτονον ἐν λογιόισιν, ὑπέρτονον ἐν βασιλῆσιν,
 ἀστεροπὴν γαίης πείρασι λαμπομένην.

BOOK VIII. 91-95

91.—*On the Same*

CÆSARIUS, who alone by his winged mind grasped the whole wisdom of man's subtle thought concerning geometry and the position of the heavenly bodies, and also the falls of the art of Logic, and Grammar too and Medicine and powerful Rhetoric, is now, alas! like all the rest, a handful of dust.

92.—*On the Same*

Thou didst leave all to thy brothers, noble Cæsarius, and in place of all thou hast a little tomb. Geometry and the Stars whose positions thou knewest, and Medicine were no cure for death.

93.—*On the Same*

BEAUTIFUL Cæsarius, widely famous, who hadst attained to the height of all wisdom, we sent thee, the first of physicians from thy country to the King, but received only thy ashes back from the Bithynian land.

94.—*On the Same*

Thou escapedst the roaring menace of the cruel earthquake when Nicene was levelled with the ground, and didst perish by painful disease. O for thy chaste youth, and thy wisdom, lovely Cæsarius!

95.—*On the Same*

This tomb holds not Cæsarius, the best son of Gregory and divine Norna. He was excellent among the learned and of highest station at Court, flashing like lightning to the ends of the earth.

96.—Εἰς τὸν αὐτόν

Καισαρίου φθιμένοιο κατήφησαν βασιλῆος
 αὐλαι, Καππαδόκαι δ' ἤμυσαν ἐξαπίνης·
 καὶ καλὸν εἴ τι λάλειπτο μετ' ἀνθρωποισιν ὄλωλεν,
 οἱ δὲ λόγοι συγῆς ἀμφεβάλλοντο νέφος.

97.—Εἰς τὸν αὐτόν

Εἴ τινα δένδρον ἔθηκε γόος, καὶ εἴ τινα πέτρην,
 εἴ τις καὶ πηγὴ ρεῦσει ὄδυρομένη,
 πέτραι καὶ ποταμοὶ καὶ δένδρεα λυπρὰ πέλοισθε,
 πάντες Καισαρίῳ γαίτονες ἠδὲ φίλοι·
 Καισάριος πάντεσσι τιτιμένος, εὖχος ἀνάκτων, 6
 (αἰαὶ τῶν ἀχέων) ἤλυθεν εἰς αἶδην.

98.—Εἰς τὸν αὐτόν

Χεὶρ τάδε Γρηγορίοιο· κάσιν ποθέων τὸν ἄριστον,
 κηρύσσω θνητοῖς τόνδε βίον στυγέειν.
 Καισαρίῳ τίς κάλλος ὁμοῖος, ἢ τις ἀπαντῶν
 τόσσοις ἐὼν τόσσης εἴλα κλέος σοφίης,
 οὔτις ἐπιχθονίων· ἀλλ' ἔπατο ἐκ βιότοιο 6
 ὥς ῥόδον ἐξ ἀνθέων, ὥς δρύσος ἐκ πετάλων.

99.—Εἰς τὸν αὐτόν

Γείτονες εὐμενέοιτε καὶ ἐν κόλποισι δέχοισθε,
 Μάρτυρες, ὑμετέροισι αἶμα τὸ Γρηγορίον,
 Γρηγορίου Νόννης τε μεγακλέος, εὖσεβη τε
 καὶ τύμβοις ἱεροῖς εἰς θν ἀγειρομένους

BOOK VIII. 96-99

96.—*On the Same*

When *Caesarius* died the Emperor's court was dejected and all Cappadocia bent her head straightway. If aught of good was left among men, it is gone, and learning is clouded in silence.

97.—*On the Same*

If mourning made any one into a tree or a stone, if any spring ever flowed as the result of lament,¹ all *Caesarius'* friends and neighbours should be stones, rivers and mournful trees. *Caesarius*, honoured by all, the vaunt of princes (alas for our grief!) is gone to Hades.

98.—*On the Same*

This is the hand of Gregory. Regretting my best of brothers, I proclaim to mortals to hate this life. Who was like *Caesarius* in beauty, or who was so great and so celebrated for wisdom? None among mortals, but he took wing from life, like a rose from the flowers, like dew from the leaves.

99.—*On the Same*

Ye neighbour martyrs, be kind and receive in your bosom the blood² of Gregory, of Gregory and famous *Nontia*, gathered together by their piety in this holy tomb.

¹ The allusions are to *Niche*, to the daughters of *Phaethon* and to *Byblis*. ² Presumably the children.

100.—Εἰς τὸν αὐτὸν καὶ εἰς Φιλάγριον
 Κλῦθι, Ἀλεξάνδρεια Φιλάγριος ὤλεσε μορφὴν
 τῆς λογικῆς ψυχῆς οὔτε χερειοτέρην.
 Καισάριον δὲ νέον φθονος ἤρπασεν· οὔποτε τοῖα
 πέμψεις εὐῆπποις ἄνθρα Καππαδόκαις.

101 —Εἰς Γοργόνιον τὴν ἑαυτοῦ ἀδελφὴν
 Γρηγορίῳ Νόνιῳ τε φίλῳ τέκος ἐνθάδε κεῖμαι
 Γοργονιον, ζωῆς μυστικῆς ἀπαυραίνης.

102.—Εἰς Γοργόνιον
 Οὐδὲν Γοργόνιον γαίῃ λίπεν, ὅστέα μοῦνα·
 πάντα δ' ἔθηκεν ἄνω, Μάρτυρες ἀθλοφόροι.

103.—Εἰς τὴν αὐτὴν καὶ εἰς Ἀλύτιον τὸν αὐτῆς ἀνδρα
 Κτῆσιν ἔην σάρκας τε καὶ ὅστέα πάντ' ἀναθείσα
 Γοργόνιον Χριστῷ, μόνον ἀφήκε πόσιν·
 οὐ μὲν οὐδὲ πόσιν δηρὸν χρόνον· ἀλλ' ἄρα καὶ τὸν
 ἤρπασεν ἐξαπίνῃς κύδιμον Ἀλυτίον.
 Ὀλβιε Ὀλβιστῆς ἀλόχου ποσὶ τοῖς ῥα λοστροῖς
 λύματ' ἀπωσυμένοι ζῆτε παλυγενέες.

104.—Ἐπιτάφιον εἰς Μαρτινιανόν
 Εἰ τις Τάνταλός ἐστιν ἐν ὕδασι αἶας ἀπίστοις,
 εἰ τις ὑπὲρ κεφαλῆς πέτρος αἰὲ φοβέων,
 διαπτομένον τ' ὄρνισιν ἀγέηραον ἡπαρ ἀλατροῦ,
 καὶ πυροῖς ποταμῶν, καὶ ζοφῶν ἀθινατός.
 ταρτάρῳ τε μυχοὶ καὶ δαίμονες ἀγριοθυμοί,
 ἀλλὰι τε φθιμένων τισιες εἰν αἰδοῖ
 ὅστις Μαρτινιανὸν ἀγκαλέα δηλήσαιο
 τύμβον ἀνοχλίζων, δείματα πάντα φέροι.

100.—*On the Same and Philagrius*

Listen, Alexandria, Philagrius has lost his beauty, a beauty not inferior to his rational soul, and envy hath carried off Cæsarrius yet in his youth. Never again shalt thou send such flowers to Cappadocia, the land of beautiful horses.

101.—*On his Sister Gorgonion*

Hæu! lie Gorgonion the dear child of Gregory and Nonna, a partaker in the mysteries of life eternal.

102.—*On the Same*

Ye triumphant martyrs, Gorgonion left naught but her bones on earth. She dedicated all on high.

103.—*On the Same and her Husband Atypius*

GORGONION having dedicated to Christ her possessions, her flesh, her bones, and everything, left her husband alone, yet not for long, but Christ carried off suddenly glorious Atypius too. Happy husband of a most happy wife, ye live born again, having washed off all flesh in the baptismal bath.

104.—*On Martinianus*

If there be any Tritons dry-throated in the deceitful waters, if any rock above his head ever frightening him, if any imperishable liver of a sinner that is a feast for birds, if there be a fiery river and eternal darkness and depths of Tartarus and savage demons, and other punishments of the dead in kindes, may whoever injures renowned Martinianus by disturbing his tomb, suffer every terror.

105.—Κατὰ τυμβωρύχου

Ὁδρεά σοι καὶ πάντος, ἀτάσθαλε, καὶ πεδίοισι
 τερπῇ πυροφόροις τετραπόδων τ' ἀγέλαις
 καὶ χρυσοῖο τάλαντα καὶ ἄργυρος, εὐγενέες τε
 λᾶες καὶ σπηρῶν νήματα λεπταλέα,
 πάντα βίος ζωοῖσι· λιθοὶ δ' ὀλίγοι τε φίλοι τε
 τοῖς φθιμένοις. σὺ δέ μοι κἀνθυιδε χεῖρα φέρεις,
 οὐδὲ σὸν αἰδομενος, τλήμων, τάφον, ὃν τις ολεσσει
 ἄλλος σοῖσι νόμοις, χερσὶ δικαιοτέrais.

106.—Εἰς Μαρτινιανόν

Ἦνίκα Μαρτινιανὸς ἔδν χθόνα, μητέρα πάντων,
 πᾶσα μὲν Αὐσονίων ἐστονάχησε πόλις·
 πᾶσα δὲ Σικανίῃ τε, καὶ εὐρεα πείρατα γαίης
 κείρατ', ἀπ' ἀνθρώπων οἰχομένης Θέμιδος.
 ἡμεῖς δ' ἀντὶ νυ σείο τάφον μέγαν ἀμφιέποντες,
 αἰὲν ἐπερχομένοις δωσομεν ὥς τι σέβας.

107.—Εἰς τὸν αὐτόν

Οἱ Χριστὸν φορέοντες ἀκούσατε, οἳ τε θέμιστας
 εἰδότες ἡμερίων καὶ φθιμένων οσίην
 πάντα λιπών, βασιλῆα, πάτρην, γένος, εὖχος
 ὑπάρχων,
 αἰαῖ, πᾶσιν ὁμῶς νῦν κόνις εἰμ' ὄληγῃ,
 Μαρτινιανὸς πᾶσι τετιμένος· ἀλλ' ἐπὶ τύμβῳ
 βάλλειν ἡμετέρῳ δάκρυα, μὴ παλάμας.

105.—*Against the Violator of a Tomb*¹

IMPIOUS man, thou hast the sea and the mountains and rejoicest in possession of fields rich in corn and herds of cattle, yea and talents of gold and silver and precious stones and the silk-worm's delicate threads. To the living everything is valuable, but to the dead only their little but beloved grave-stones; and thou layest hold of them too, not even reverencing thine own tomb, which some other will destroy after thy example, but with juster hands.

106.—*On Martinianus*

WHEN Martinianus went under Earth the mother of all, every city in Italy grieved and all Sicily and the broad boundaries of the land sore the head, for Themis had departed from among mortals. But we, tending on thy great tomb instead of thee, will hand it on an object of reverence to future generations.

107.—*On the Same*

LITEN, ye who bear Christ, and ye who know the laws of living men and the respect due to the dead. Leaving all, King, country, family, I Martinianus, honoured by all, the pride of Prefects, am now, alas, like all mankind, but a handful of dust. But on my tomb shed tears and lay not hands on it.

¹ As all the epitaphs on Martinianus imply that his tomb was in danger of violation, this one is probably likewise meant for him.

108.—Εἰς τὸν αὐτόν

Μουσὸπόλον, ῥητῆρα, δικασπόλον, ἄκρον ἅπαντα,
 τύμβος ὃδ' εὐγενέτην Μαρτινιανὸν ἔχω,
 ναύμαχον ἐν πελάγεσσιν, ἄρῆιον ἐν πεδίοισιν·
 ἀλλ' ἀποτῆλε τάφου, πρίν τι κακὸν παθέειν.

109.—Εἰς τὸν αὐτόν

Μὴ πόλεμον φθιμένοισιν—ἅλις ζῶντες, υλιτροί—
 μὴ πόλεμον φθιμένοις· Μαρτινιανὸς ἐγὼ
 ταῦτα πυσιν ζώοις επιτέλλομαι. οὐ θέμις ἐστὶν
 τῶν ὀλίγων φθονεῖν τοῖς φθιμένοισι λιθῶν.

110.—Εἰς τὸν αὐτόν

ὦ Θέμι, τῆς πολλοῖσιν ἐγὼ νόμησα τέλαντα
 ὃ φοβεραὶ ψυχῶν μάστιγες οὐχ ὀρίων·
 οὗτος ἐμοῖσι λίθοισι φέρει στουδέντα σιδήρον·
 οὗτος ἐμοί. φεῦ, φεῦ· ποῦ δὲ λίθος Σισύφου;

111.—Εἰς τὸν αὐτόν

Ὀλβιος, εὐγίρως, ἄνοσος θάνατον, ἐν βασιλῆος
 πρῶτα φέρων, ἱερῆς ἄκρου ἔχων σοφίης·
 εἴ τινα Μαρτινιανὸν ἀκουσθε· ἀλλ' ἀπὸ τύμβου,
 μηδὲ φέρειν ἐπ' ἐμοί δυσμενέας παλάμας.

112.—Εἰς τὸν αὐτόν

Χάζεο, χάζεο τῆλε· κακὸν τὸν ἄεθλον ἐγαίρεις,
 λᾶας ἀνοχλῶν καὶ τάφου ἡμέτερον·
 χάζεο· Μαρτινιανὸς ἐγὼ, καὶ ζῶσιν ὄνειαρ
 καὶ νέκυς οὐκ ὀλύνει ἐνθάδε κάρτος ἔχω.

108.—*On the Same*

THIS tomb holds noble Martinianus, an orator, a judge, excelling in everything, a brave warrior at sea, valiant on land. But keep far from his tomb, lest thou suffer some evil.¹

109.—*On the Same*

WAR not with the dead (the living are enough for you, ye evil-doers), war not with the dead. This I enjoin on all men. It is not right to grudge the dead their little stones.

110.—*On the Same*

O THEMIS, in whose scales I weighed justice for many, O dread scourgers of impious souls. This man attacks my grave-stones with wretched iron, this man dares do this to me! Alas! Alas! where is Sisyphus' rock?²

111.—*On the Same*

BLESSED, in ripe old age, without disease I died. Heard ye never of Martinianus of high rank in the palace, supreme in sacred wisdom? But away from my tomb and lay not hostile hands on me.

112.—*On the Same*

Away, far away! It is an evil exploit ye attempt, heaving up the stones of my tomb. Away! I am Martinianus. The living I benefited and here dead I have no little power.

¹ He is addressing the man who contemplates violating the tomb.

² See Homer, *Odys.* xi. 593.

113.—Εἰς τὸν αὐτόν

Καππαδοκῶν μέγ' ἄεισμα, φαάντατε Μαρτινιανέ,
 σεῖο, βροτῶν γενεή, καὶ τάφον αἰδόμεθα·
 ὅς ποτ' ἤης βασιλῆος ἐν ἔρκεσι κάρτος ὑπάρχων,
 δουρὶ δὲ Σικανίῃν κτήσαιο καὶ Λιβύην.

114.—Εἰς τὸν αὐτόν

Ὅμνυμιν ἀθανάτοιο θεοῦ κρέτος ὑψιμέδοντος,
 καὶ ψυχὰς νεκύων, κύδιμα, σὴν τε κύνιν,
 μήποτε, Μαρτινιανέ, τσοῖς ἐπὶ χεῖρας ἐνέγκαι
 στήλῃ καὶ τύμβῳ· οὐδὲ γὰρ οὐδ' ἱεροῖς.

115.—Εἰς τὸν αὐτόν

Ῥώμῃ καὶ βασιλῆες ἔμοι καὶ πείρατα γαίης
 στήλαι Μαρτινιανῷ, τὰς χρόνος οὐ δαμάσει·
 ἀλλ' Ἰμπτῆς ὀλίγῳ περιδείδια, μή τι πάθῃσι,
 τῷδε τάφῳ· πολλῶν οὐχ ὅσαι παλάμαι.

116.—Εἰς τὸν αὐτόν

Μαρτινιανοῦ σῆμα μεγακλέος, εἴ τιν' ἀκούεις
 Καππαδοκῶν Ῥώμης πρόθρονον εὐγενέων,
 παντοίαις ἀρετῇσι κεκασμένον, ἀλλὰ κύνιν περ
 ἄζόμενοι στήλην καὶ τάφον ἀμφιπέειν.

117.—Εἰς τὸν αὐτόν

Οὔ ποτ' ἐγὼ φθιμένοισιν ἐπέχραον, οὐδ' ἀπὸ τύμβων
 ἔργον ἔγειρα, δίκην ὁμνιμῇ καὶ φθιμένους·
 τοῦνεκα μηδ' ἐπ' ἔμοισι φέρειν λίσσασσι σίδηρον·
 εἰ δὲ φέροις, τὴν σὴν ἐς κεφαλὴν πασέτω.
 Μαρτινιανὸς ἐγὼ ταδε λίσσομαι· εἴ τις ἐμείῳ
 κύδεός ἐστι χάρις, τύμβος ἀεὶ μανέτω.

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113.—*On the Same*

MOST distinguished Martinianus, great vaunt of Cappadocia, we mortals reverence thy tomb too, who wert once in the King's citadel, strong among Prefects, and didst conquer Sicily and Libya by thy arms.

114.—*On the Same*

WE swear, famous Martinianus, by the power of eternal God who ruleth on high and by the souls of the dead and thy dust, that we will never lay hands on thy monument and tomb. We never indeed lay hands on holy things.

115.—*On the Same*

ROME¹ and my princes and the Hurts of the earth are the monuments of Martinianus which time shall not destroy. But yet I fear lest this little tomb may meet with some evil. Many have impious hands.

116.—*On the Same*

THE tomb of renowned Martinianus. Heard ye never of the president of the noble Cappadocians in Rome, adorned with every virtue? But reverence even his dust and tend his monument and tomb.

117.—*On the Same*

I NEVER insulted the dead or used tomb-stones for building, I swear by justice and the dead. Therefore bring no more iron to attack my stones, or if thou dost, let it fall on thy own head. It is I, Martinianus, who request this. If there be any gratitude for my glory, let my tomb remain for ever

¹ i.e. Constantinople, here and below.

118.—Εἰς Λιβίαν τὴν γαμητὴν Ἀμφιλόχου

Εἰς δόμος, ἀλλ' ὑπένερχε ταφος, καθύπερθε δὲ σηκός·
 τύμβος δειπαμένοις, σῆκος ἀεθλοφοροῖς·
 καὶ ῥ' οἱ μὲν γλυκερὴν ἤδη κοινὴν ἀμφεβύλοντα
 ὥς σὺ μακάρια δάμαρ Ἀμφιλόχου, Λιβίη,
 κάλλιμέ θ' υἱῶν, κῦφῃμις τοῖσδ' ὑπυδεχθε.
 μάρτυρες ἄτρεκτες, τοῖς ἔτι λειπομένους.

119.—Εἰς τὴν αὐτὴν

Ὀφελος, ὦ Λιβία, ζῶειν τεκέεσσι φιλοισιν·
 ὠφελος ἄχρι πύλης γήραος ἐμπελασαι·
 νῦν δὲ σε μοῖρ' ἐδάμασσαν αὐριον, εἰσέτι καλὴν,
 εἰσέτι κοιριδίοις ἀνθεσι λαμπομένην.
 αἰαὶ Ἀμφιλόχου δὲ τοῖς ποσσὶ ἀντὶ δάμαρτος
 ἐσθλῆς καὶ πινυτῆς τλήμονα τύμβον ἔχει.

120.—Εἰς τὴν αὐτὴν Λιβίαν

Αἰαὶ καὶ Λιβίαν κατέχει κόρες οὐπὸς ἔγωγος
 ὠσαμην θυήτην ἔμμεναι, εἰσορόων
 εἶδος, μελιχιγὴν τε σασφροσύνην τε γυναῖκες,
 τοῖς φύλον πασίων καινὸν θηλυτέρων
 τοῦνεκα καὶ τοιῶσε ταφῇ κυδῆνε θανούσαν
 σῶν τε τριάς τεκέων καὶ ποσσὶ Ἀμφιλόχου.

121.—Εἰς Εὐφῆμιον καὶ Ἀμφιλόχον ἀεταδέλφους

Ἦν δυὰς ἦν ἰσὴρ, ψυχὴ μία, σώματα δισσύ,
 πάντα κασιγνήτω, αἷμα, πλῆτος, σοφίην,
 οὐδέ τις Ἀμφιλόχου, Εὐφῆμιος Ἀμφιλόχου τε,
 πάσιν Καππαδοκαῖς ὑστέρας ἐκφανέας.
 δεινὸν δ' ἀμφοτέρους φθαιος ἔδρακε τὸν μὲν ἄμερσε θ
 ζωῆς, τὸν δ' ἔλειπεν ἡμισυν Ἀμφίλοχον.

118.—*On Livia, the Wife of Amphiloehus*

THE building is one, but beneath is a tomb, above a chapel, the tomb for the builders, the chapel for the triumphant martyrs. And some of the builders have already put on sweet dust, like thee, Livia, blessed wife of Amphiloehus, and thee, Euphemus loveliest of her sons. But, ye martyrs of truth, receive those who still survive.¹

119.—*On the Same*

THOU shouldest have lived for thy dear children, Livia, thou shouldest have reached the gate of old age, but now fate has overcome thee before thy time, still beautiful, still shining with the flower of youth. Alas! thy husband Amphiloehus in place of a good and wise wife has but a wretched tomb.

120.—*On the Same*

ALAS! the earth holds Livia too. Never could I believe her to be mortal, when I looked on her beauty, her sweetness, her chastity, in all of which she surpassed the rest of her sex. Therefore on thy death thou hast been honoured by such a tomb at the hands of thy three children and thy husband Amphiloehus.

121.—*On the Brothers Euphemus and Amphiloehus*

IT was a holy pair, one soul in two bodies, brothers in everything, blood, fame, wisdom, the sons of Amphiloehus, Euphemus and Amphiloehus, conspicuous in the eyes of all Cappadocia. But Envy cast a terrible glance on both and depriving one of life, left Amphiloehus, but half himself, behind.

¹ i. e. may they be buried in the same blessed place.

122.—Εἰς Εὐφήμιον

Ῥήτωρ ἐν ῥητήρῳ, ἀοιδοπόλος δ' ἐν ἀοιδοῖς,
 κῦδος ἔης πάτρης, κῦδος ἐὼν τοκεῶν,
 ἄρτι γανειάσκων Εὐφήμιος, ἄρτι δ' ἔρωτας
 ἐς θαλάμους καλέων, ὤλετο· φεῦ παθέων·
 ἀντὶ δὲ παρθενικῆς τύμβου λάχεν, ἥδ' ὑμεναίων
 ἡματα νυμφιδίων ἡμαρ ἐπῆλθε γόων.

5

123.—Εἰς τὸν αὐτόν

Εἰκοσέτης πᾶσαν Εὐφήμιος, ὥς μίαν οὔτις,
 Ἑλλάδα κ' Ἀῦσονίην μούσαν ἐφιπτάμενος,
 στραπτῶν ἀγλαῇ τε καὶ ἤθεσιν ἦλθ' ὑπὸ γαῖαν.
 αἰαῖ· τῶν ἀγαθῶν ὥς μόρος ὠκύτερος.

124.—Εἰς τὸν αὐτόν

Χρυσείης γανειῆς Εὐφήμιος ἦν ἔτι τυτθὸν
 λείψανον, εὐγενέτης ἤθεα καὶ πραπίδας,
 μέλιχος, ἡδυεπής, εἶδος Χαρίτεσσιν ὁμοῖος·
 τοῦνακα καὶ θνητοῖς οὐκ ἐπὶ δὴν ἐμίγη.

125.—Εἰς τὸν αὐτόν

Στράψε μέγ' ἀνθρώποις Εὐφήμιος, ἀλλ' ἐπὶ τυτθόν·
 καὶ γὰρ καὶ στεροπῆς οὐ μακρόν ἐστι σέλας·
 στράψεν ὁμοῦ σοφίῃ τε καὶ εἰδεῖ καὶ πραπίδεσσιν·
 τὰ πρὶν Καππαδόκαις ἦν κλέα, νῦν δὲ γόος.

126.—Εἰς τὸν αὐτόν

Τίς; τίνας;—Ἀμφιλόχου Εὐφήμιος ἐνθάδε κεῖται,
 οὗτος ὁ Καππαδόκαις πᾶσι διὰ στόματος·
 ὅτος ἂν αἱ Χάριτες Μούσαις δόσαν· οἱ δ' ὑμέναιοι
 ἀμφὶ θύρας· ἦλθεν δ' ὁ φθόνος ὠκύτερος.

122.—*On Euphemus*

EUPHEMIUS, an orator among orators, a poet among poets, the glory of his country, the glory of his parents, is dead, but just bearded, but just beginning to call the loves to his chamber. Alas for the misfortune! Instead of a virgin bride he possesses a tomb, and the day of wailing overtook the days of the bridal song.

123.—*On the Same*

EUPHEMIUS, but twenty years old, gathering the honey of both the Greek and Latin muse, as none else gathered that of either, in all the splendour of his beauty and virtue, is gone under earth. Alas, how swift is the death of the good!

124.—*On the Same*

EUPHEMIUS was a little relic of the golden age, noble alike in character and intellect, gentle, sweet of speech, beautiful as the Graces. Therefore he dwelt not long among mortals.

125.—*On the Same*

EUPHEMIUS shone bright among men, but for a brief season; for the flash of the lightning too is not long. He shone alike in learning, beauty and intellect. His qualities were once the glory and are now the lament of Cappadocia.

126.—*On the Same*

Who, and whose son? Euphemius the son of Amphiloehus lies here, he who was the talk of all Cappadocia, he whom the Graces gave to the Muses. The chanters of the bridal song were at his gate, but Envy came quicker than they.

127.—Εἰς τὸν αὐτόν

Ἔρνος ἀμώμητον, Μουσῶν τέκος, εἰαρ ἑταίρων,
καὶ χρύσειον Χαρίτων πλέγμα ἰοστεφάνων,
ῥῆχτο ἐκ μαρόπων Εὐφήμιος· οὐδ' ἔτ' ἀνίσχεν,
αἰαῖ, σοῖς θαλαμοῖς πυρσὸς δι' ἤψεν Ἐρως.

128.—Εἰς τὸν αὐτόν

Αἱ Χάριτες Μούσαισι· "Τί ρέξομεν, οὐκέτ' ἄγαλμα
χειρῶν ἡμετέρων Εὐφήμιος ἐν μαρόπεσσιν."
χαὶ Μούσαι Χαρίτεσσιν· "Ἴππεί φθονος ἐστὶν ἄλτρως,
τοσπον ἔχει· ἡμῖν δὲ τόδ' ὄρκιον ἔμπεδον ἔστω,
μηκέτ' ἀναστήσαι τοῖον μαρόπεσσιν ἄγαλμα." 5

129.—Εἰς τὸν αὐτόν

Κρήναι καὶ ποταμοὶ καὶ ἄλσέα, καὶ λαλαγεῦντες
δρυῖδες λιγυροὶ καλὸν ἔπ' ἀκρεμόνων,
αἰεταὶ τε μαλακὸν συργυμασι κῶμα φέρουσαι,
καὶ κῆποι Χαρίτων εἰς τὴν ἀγειρομένων,
κλαυσάτε ὃ χάρισσ' Εὐφήμιος· ὥς σε θανὼν περ 5
Εὐφήμιος κλεινὴν θῆκατ' ἐπωνυμίην.

130.—Εἰς τὸν αὐτόν

Κάλλιμος ἡϊθέων Εὐφήμιος, εἶποτ' ἔην γε·
κάλλιμος ἐν χωροῖσι χῶρος ὃδ' ἡλύσιος·
τοῦνεκεν εἰς τὴν ἀγερθεν· ἐπεὶ ζῶν μὲν ἔλειψεν,
ὄνομα δ' ἐν χωρῇ κάλλιπεν ἡγαθέφ.

131.—Εἰς Ἀμφίλοχον

Ἦλυθε κ' Ἀμφιλόχοιο φίλον δέμας ἐς μέγα σῆμα,
ψυχὴ δ' ἐς μακαρῶν ῥῆχ' ἀποπταμένη.

127.—*On the Same*

EUPHEMIUS the faultless blossom, the son of the Muses, the spring of his comrades, the golden chaplet of the violet-crowned Graces, is gone from amongst men, and woe is me, the torch that love lit shone not on thy bridal chamber.

128.—*On the Same*

THE Graces to the Muses "What shall we do? Euphemius the statue moulded by our hands is no longer among the living." And the Muses to the Graces "Since Envy is so wicked, let her have this much, but let us swear a sure oath, never again to raise such a statue among men."

129.—*On the Same*

Spring, rivers and groves, and singing birds that twitter sweetly on the branches, and breezes whose whistling brings soft sleep, and gardens of the linked Graces, weep. O charming Euphemius,¹ how Euphemius though dead has made thy name famous.

130.—*On the Same*

EUPHEMIUS was the most beautiful among the young men, if ever indeed there was such a one, and this Elysian place is most beautiful among places. Therefore were they united. He lost his life, but left his name to a lovely spot.

131.—*On Amphilocheus*

AMPHILOCHEUS' dear body has come too to the great tomb, but his soul flew away to the place of the

¹ The place where he was buried was called so.

πῶς πάντα πέπασσο, μακάρτατε βίβλον ἐφίξαι
 πᾶσαν δση θνητῶν, καὶ τις ἑπουρανή.
 ἡραλῆος φιλήν ὑπέδυσ χθόνα· τέκνα λῆλοιπας
 κρείσσονα καὶ τοκέων· τὸ πλέον οὐ μερόπων.

132.—Εἰς τὸν αὐτόν

Ἄσμανος ἧ τε δάμαρτι καὶ νιεί πάρθετο σῶμα
 Ἀμφίλοχος, λιπαροῦ γήραος ἀντιώσας.
 Ὀλβιοι, εὐγενέτης, μύθων κρατος, ἄλκαρ πάντων,
 πῶν, εὐσεβέων, εὐγενέων, λογίων,
 καὶ μύθοιο δοτῆρ περιωσιος. ἥνιδ' ἑταίρων
 σῶν ἐνός, ὃ φιλότῃ, γράμμ' ἐπιτυμβίδιον.

133.—Εἰς τὸν αὐτόν

ὦ μάκαρ', ὃ ξυνὸν πενίης ἄκος, ὃ πτερόεντες
 μῦθοι, καὶ πηγὴ πᾶσιν ἀρνομένη.
 ὁσσηματι πάντα λίπες πυμάτων· τὸ δ' αἶμ' ὁσπητο μῦθον
 ἐνθεν ἀειρομένῳ κῦδος αἰεὶ θαλέθον.
 Γρηγόριοι τάδ' ἔγραψα, λόγῳ λόγον δὲ παρὰ σεῖο
 Ἀμφίλοχ', ἐξεδαην ἀντιχαρίζομενος.

134.—Εἰς τὸν αὐτόν

Ἀμφίλοχος τέθηκεν· ἀπώλετο εἴ τι λῆλειπτο
 καλὸν ἐν ἀνθρώποις, ῥητορικῆς τε μένος,
 καὶ Χάριτες Μουσασιν μεμιγμέναι· ἔξοχα δ' αὖ σε
 ἡ Διοκαισαρέων μυρατοπάτρα φίλη.

135.—Εἰς τὸν αὐτόν

Τυτθὸν μὲν πτολίεθρον, ἀτὰρ πολὺν ἀνέρα δῶκα
 βήμασιν ἰσχυρικοῖς ἡ Διοκαισαρέων.
 Ἀμφίλοχον· φθιμένῳ δὲ συνέφθιτο καὶ πυρόεσσα
 ῥήτρη, καὶ πάτρης εὖχος ἀριστοτόκου.

blest. All thy possessions were thy kinsmen's, blessed among men. Thou didst leave no book human or divine unopened. In old age thou didst descend beneath the kind earth. Thou hast left children even better than their parents. More is not for mortals.

132.—*On the Same*

AMPHILOCHUS in ripe old age gladly went to lie beside his wife and son. Happy he was, and noble, powerful of speech, the support of all—his relatives, the pious, the noble, the learned—lavish of excellent discourse. Lo, my friend, the epitaph written by one of thy comrades.

133.—*On the Same*

O BLESSED MAN, O universal healer of poverty, O winged words, O fountain from which all drew, with thy last breath thou didst leave all that was thine, and alone thy eternal good fame followed thee when thou wast taken. Gregory wrote this repaying thee by words for the skill of speech he learnt from thee.

134.—*On the Same*

AMPHILOCHUS is dead: if aught good were left among men it is gone, the force of eloquence is gone, the Muses mingled with the Graces and above all did thy dear native city Diocaesarea mourn for thee.

135.—*On the Same*

I, DIOCAESAREA, am a small town, but gave a great man, Amphilochoy, to the Courts of Law. With him perished the fire of oratory and the boast of his native city which his birth ennobled.

136.—Εἰς τὸν αὐτὸν

Τὸν ῥήτρην πυρόεσσαυ ἐπ' ἀντιπάλαιοι φέροντα,
 τὸν μέλιτος γλυκιῶ ἤθεα καὶ πραπίδας
 Ἀμφίλοχον κατέχω τυτθῇ κόνις, ἔκτοθι πάτρης,
 υἷα Φιλτατίου Γοργονίας τε μέγαν.

137.—Εἰς τὸν αὐτόν

Ῥητῆρες, φθέγγοισθε· μεμυκότα χεῖλεα συγῇ
 Ἀμφιλόχου μεγάλου τύμβος ὅδ' ἀμφὶς ἔχω.

138.—Εἰς τὸν αὐτόν

Ἦρίον Ἀμφιλόχοιο μελίφρανος, ὅς ποτε ῥήτρη
 πάντας Καππαδόκας καίνυτο καὶ πραπίσιν.

139.—Εἰς Νικομήδην

Οἷχσαι, ὦ Νικόμηδες, ἔμὸν κλέος· ἡ δὲ συνωρίς
 σῶν καθαρῇ τεκέων πῶς βίον ἐξανύσει;
 τίς δὲ τέλος νηφ' περικάλλει χεῖρ ἐπιθήσει;
 τίς δὲ θεῶ πέμψει φρὴν τελέην θυσίην,
 σείο, μάκαρ, μιχθέντος ἐπουρανίοισι τάχιστα;
 ὦ γενεὴ τλήμων, οἷα πάθες, μεροπῶν.

140.—Εἰς τὸν αὐτόν

Δέρκεο καὶ τύμβον Νικομήδeos, εἴ τιν' ἀκούεις,
 ὃς νηδὸν Χριστῷ δεινόμενος μεγάλῳ,
 αὐτὸν μὲν πρῶτιστον, ἔπειτα δὲ τὴν περίβωτον
 δῶκεν ἀγνὴν θυσίην παρθενίην τεκέων,
 φέρτερον οὐδὲν ἔχων, ἱερεὺς, γενέτης τε φέριστος.
 τοῦνεκα καὶ μεγάλη ὥκα μέγῃ Τριάδι.

BOOK VIII. 136-140

136.—*On the Same*

A LITTLE dust covers far from his native place Amphiloehus the great son of Philtatius and Gorgonia, armed ever with fiery speech against his adversaries, but of a disposition and mind sweeter than honey

137.—*On the Same*

SPEAK now, ye orators. This tomb contains the lips now closed of great Amphiloehus.

138.—*On the Same*

THIS is the tomb of sweet-souled Amphiloehus, who surpassed all Cappadocians in eloquence and intellect.

139.—*On Nicomedes*

THOU art gone, Nicomedes, my glory, and how shall the pure pair, thy children, pass their life? What hand shall finish the lovely church, and what mind shall render a perfect sacrifice to God, now that thou, blessed man, hast early joined the heavenly ones? O wretched race of mortals, what a misfortune is yours!

140.—*On the Same*

LOOK on the tomb of Nicomedes, if thou hast ever heard of him, who having built a temple to Great Christ, gave himself first and then the renowned virginity of his children a pure sacrifice to God, having no better to offer, the best of priests and fathers. Therefore he soon was united with the Great Trinity.

GREEK ANTHOLOGY

141.—Εἰς τὸν αὐτόν

Ἵστατος ἐς βίον ἦλθες ἀοίδιμον, ἀλλὰ τάχιστα
 ἐνθεν ἀνιέρθης· τίς τὰδ' ἔνευσα δίκη;
 Χριστὸς ἀναξ, Νικόμηδες, ὅπως σέο λαὸν ἀνωθεν
 ἰθύνουσ τεκέων σὺν ἱερῇ δυνάδει.

142.—Εἰς Καρτέριον ἑταῖρον τοῦ μεγάλου Γρηγορίου

Πῆ με λιπὼν πολύμοχθον ἐπὶ χθονί, φίλταθ' ἑταίρων,
 ἤλυθες ἀρπαλέως, κύδιμα Καρτέριε;
 πῆ ποτ' ἔβης νεότητος ἐμῆς οἰηία νωμῶν,
 ἤμος ἐπ' ἀλλοδαπῆς μῦθον ἐματρεόμην,
 δε βιότῳ μ' ἔζησας ἀσαρκεῖ; ἢ ῥ' ἐτέον σοι
 Χριστὸς ἀναξ πάντων φίλτερος, ὃν νῦν ἔχεις.

143.—Εἰς τὸν αὐτόν

Ἄστροσπῇ Χριστοῖο μαγακλῆος, ἔρκος ἀριστου
 ἠϊθέων, ζωίῃς ἡνίοχ' ἡματέρης,
 μνώεο Γρηγορίω, τὸν ἔπλασας ἤθεσι κεδνοῖς,
 ἦν ὅτε ἦν, ἀρετῆς κοίρανε Καρτέριε.

144.—Εἰς τὸν αὐτόν

Ὡ πηγαὶ δακρύων, ὦ γούνατα, ὦ θυέσιν
 ἀγνωστάτοις παλάμαι Χριστου ἀρεσσάμεναι
 Καρτερίου· πῶς λήξεν ὁμῶς παντεσσι βροτοῖσιν;
 ἤθελεν ὑμνοπόλον κεῖθι χοροστασίῃ.

145.—Εἰς τὸν αὐτόν

Ἦρπασας, ὦ Νικόμηδες, ἐμὸν κέαρ· ἤρπασας ὦκα
 Καρτέριον, τῆς σῆς σύζυγαν εὐσεβίης.

141.—*On the Same*

LATE didst thou come to glorious life, but early wert thou taken thence. What justice so decreed? It was Christ the Lord, Nicomedes, so that from heaven thou mightest rule thy people together with the holy pair, thy children.

142.—*To Carterius, the comrade of Gregory the Great*

DEAREST of comrades, noble Carterius, how hast thou suddenly departed, leaving me full of cares on earth? How hast thou departed, thou who didst direct the rudder of my youth, when in a strange land I was composing verse, thou who wert the cause of my spiritual life. Of a surety Christ the Lord, who now is thine, is dearer to thee than all.

143.—*On the Same*

LIGHTNING of glorious Christ, best bulwark of youth, charioteer of my youth, remember Gregory whom thou didst mould in moral excellence once on a time, Carterius, lord of virtue.

144.—*On the Same*

O founts of tears, O knots, O hands of Carterius, that appeased Christ by most pure sacrifices. How like all mortals has he ceased to be? The choir there in heaven required a hymner.

145.—*On the Same*

THOU hast torn from me my heart, Nicomedes, thou hast carried off too soon Carterius, the partner of thy piety.

GREEK ANTHOLOGY

146.—Εἰς τὸν αὐτόν

ὦ Ξώλων ζαθέων ἱερὸν πέδον, οἶον ἔρρισμα
σταυροφόρων κόλποις Καρτέριον κατέχεις.

147.—Εἰς Πύρρον τινὰ παρὰ ληστῶν ἀποκτανθέντα

Βάσσε φίλος, Χριστῷ μεμελημένος ἔξοχον ἄλλων,
τῆλε τεῆς πάτρης ληϊστορι χειρὶ δαμυσθης,
οὐδέ σε τύμβος ἔχει πατρίοις· ἀλλὰ καὶ ἔμπης
παῖσιν Καππαδόκεσσι μέγ' οὐνομα σοῖο λέλειπται,
καὶ στήλαι παγίων μέγ' ἁμεινονες, αἷς ἐνιγρύφθης. 5
Γρηγορίου τόδε σοι μνημῆϊον, ὃν φιλέεσκες.

148.—Εἰς τὸν αὐτόν

ὦς Ἀβραὰμ κόλποισι τεθεὶς ὑποδέχυνσο, Βάσσε,
σὸν τέκος ἀνρακέως πνεύματι Καρτέριον·
αὐτὰρ ἐγὼν, εἰ καὶ σε τυφὸς σὺν πατρὶ καλύντοι,
οὐποτ' ἀφ' ὑμετέρης στήσομ' ὁμοζυγίης.

149.—Εἰς Φιλτάτιον

Ἦίθεον μεγάλοιο μέγαν κοσμήτορα λαοῦ
χθων ἱερῇ κεύθῳ Φιλτατίοιο δέμας.

150.—Εἰς Εὐσέβειαν καὶ Βασίλισσαν

Εὐσέβιον, Βασίλισσα, μεγακλῆες, ἐνθάδε κεῖνται,
Ξώλων ἡγαθέων θρέμματα χρυσοφόρα,
καὶ Νόννης ζαθέης ἱερὸν δέμας. 3
δοτὶς ἀμείβεις
τούσδε τάφους, ψυχῶν μνωεο τῶν μεγάλων.

BOOK VIII. 146-150

146.—*On the Same*

O HOLY soul of divine Xola, how strong a support of the Christians was Carterius whom thou holdest in thy bosom.

147.—*On Bassus who was slain by Robbers*

DEAR Bassus, the special darling of Christ, far from thy home thou hast fallen by the robber's hand, nor dost thou even rest in the tomb of thy fathers. But yet great is the name thou hast left in all Cappadocia. The columns¹ in which thy name is written are far better than solid ones. This is the memorial made for thee by Gregory whom thou lovedst.

148.—*On the Same*

HEREIN, Bassus, as one lying in Abraham's bosom, Carterius, truly thy spiritual child. But I, though the tomb holds thee and thy father, will never desert your fellowship.

149.—*On Philatius*

THIS holy earth covers the body of Philatius, a youth who was the great ruler of a great people.

150.—*On Eusebia and Basilissa*

HERE lie the most noble Eusebia and Basilissa, Christian nursings of lovely Xola, and also Nouna's holy body. Thou who passest these tombs, remember the great souls.

¹ The minds of men.

GREEK ANTHOLOGY

151.—Εἰς Ἑλλάδιον καὶ Εὐλάλιον αὐταδέλφους

Αἰεὶ σοι νόος ἦεν ἐς οὐρανόν, οὐδ' ἐπὶ γαίῃς
ἤρειδες χθαμαλῆς ἰχνιον οὐδ' ὀλιγον·
τοῦνεκεν ὥς τάχος ἦλθες ἀπὸ χθονός· Εὐλάλιος δὲ
σὴν κοινὴν ἀμφιέπει σὺς κίσεις, Ἑλλαδία.

152.—Εἰς Ἑλλάδιον

Τὸν νεαρόν, Χριστῷ δὲ μέγαν, πολιόν τε νύημα,
χῶρος δδ' ἀθλοφόρων Ἑλλαδίων κατέχω·
οὐ νέμεσις· κεινοῖς γὰρ ὁμοίῳ ἄλγος ἀνέτλη,
σβεπνυς ἀντιπάλου τοῦ φθονεροῦ μοθου.

153.—Εἰς τὸν αὐτόν

Μικρὸν μὲν πνεύσας ἐπὶ χθονὶ σαρκὸς ἀνάγκη,
πλείονα δὲ ζωῆς ἐνψόθι μοῖραν ἔχεις,
Ἑλλάδιε, Χριστοῦ μέγα κλέος· εἰ δὲ τάχιστα
δεσμῶν ἐξελεύθης τοῦτο γέρας καμάτων.

154.—Εἰς Γεωργίον

Καὶ σὺ Γεωργίῳ φίλον δέμας, ἐνθάδε κεῖσαι,
δε πολλὰς Χριστῷ πέμψας ἀγνὰς θυσίας·
σὺν δὲ κασιγνήτῃ σῶμα, φρενας, ἡ Βασίλισσα
ξυνοὺν ἔχει μεγάλη καὶ τάφον ὥς βίον.

155.—Εἰς Εὐπράξιον

Χωρὴς τῇσδ' ἱερῆς Εὐπράξιον ἀρχιερεῖα
ἡδ' Ἀριανζαῖν χθὼν μεγάλη κατέχω.
Γρηγορίῳ φίλον καὶ ἡλικα, καὶ συνοδίτην
τοῦνεκα καὶ τύμβου γεγονὸς ἠντίασεν.

151.—*On the Brothers Helladius and Eulalius*

Thy mind was ever in heaven, nor didst thou set foot at all on this low earth. Therefore very early hast thou gone from earth, and Eulalius thy brother tends thy dust, Helladius.

152.—*On Helladius*

This burial place of the martyrs holds Helladius young in years, but great in Christ and grey in thought. This is no profanation, for he suffered pains like theirs, extinguishing the attack of his envious adversary

153.—*On the Same*

For a little season by the necessity of the flesh thou didst breathe on earth, but above a greater share of love is thine, Helladius, great glory of Christ. If thou wast early released from thy bonds, this was the reward of thy labours.

154.—*On George*

And thou dost lie here also, dear body of George, who didst render many pure sacrifices to Christ, and Basilissa the great, thy sister in body and spirit shares thy tomb as she shared thy life.

155.—*On Eupraxius*

This great land of Arianza contains the body of Eupraxius, high priest of the holy country, the friend and contemporary and fellow-traveller of Gregory. Therefore he lies buried near at hand.

156.—Εἰς Ναυκράτιον τὸν ἀδελφὸν τοῦ μεγάλου Βασιλείου

Ἰχθυβόλον ποτ' ἔλυε λίνον βυθίης ἀπὸ πέτρης
 Ναυκράτιος, δίναις ἐν ποταμοῦ βρυχίαις·
 καὶ τὸ μὲν οὐκ ἀνέλυσεν· ὁ δ' ἔσχετο· πῶς ἀλιῆα
 εἴρυσεν ἀνθ' ἰλίδος δίκτυον, εἰπέ, λόγε,
 Ναυκράτιον, καθαροῖο βίον νόμον, ὥσπερ εἶσκω, 6
 καὶ χάριν ἐλθέμεναι καὶ μῶρον ἐξ ὑδάτων.

157.—Εἰς τὸν αὐτὸν

Ναυκράτιος στραφάλλυγι θάνα φθονεροῦ ποταμοῖο,
 δεσμοῖσιν βυθίης ἄρκυος ἐνσχόμενος·
 εἰς κε μαθῆς σύ, θνητέ, τὰ παλγνία τοῦδε βίοιο,
 ἐνθεν ἀντήρθῃ πῶλος δδ' ἄκρα θέων.

158.—Εἰς τὸν αὐτὸν

Ναυκράτιος πλεκτοῖο λίνου δεσμοῖσιν ἐλυσθείς,
 δεσμῶν τοῦδε βίου ἐξ ἀλίδος ἐλύθη.

159.—Εἰς Μαξέντιον

Αἵματος εὐγενέος γενόμεν', βασιλῆος ἐν αὐλαῖς
 ἔστην, ὀφρὺν ἄειρα κενοφρονα. πάντα κεδισσας,
 Χριστὸς ἐπεὶ με κάλεσσε, βίον πολλαῖσιν ἀταρποῖς
 ἶχνος ἔρριπα πόθοιο τινάγμασιν, ἄχρισ ἀνεῦρον
 τὴν σταθερὴν· Χριστῷ τήξα δέμας ἀλγεσι πολλοῖς· 6
 καὶ νῦν κοῦφος ἄνω Μαξέντιος ἐνθεν ἀνέπτην.

160.—Εἰς τὸν αὐτὸν Μαξέντιον

Πάλλετ' ἐμοὶ κραδίη, Μαξέντιε, σείο γράφουσα
 οὐνομα, δς στρυφελὴν ἤλθεσ ὁδὸν βιότου,
 ἄμβροτον, αἰπήσσαν, ἀτερπέα· σείο, φερίστε,
 ἄτρομος οὐδὲ τάφῳ χριστιανὸς πελαιο.

156.—*On Naucratus, the Brother of Basil the Great*

NAUCRATIUS was once freeing his fishing-net from a sunken rock in the roaring eddies of the river¹. The net he did not free, but was caught himself. Tell me, O Word, how the net landed the fisherman Naucratus, an example of pure life, instead of fish. As I conjecture, both grace and death came to him from the water.

157.—*On the Same*

NAUCRATIUS died in the eddy of the envious river, entangled in the toils of his sunken net, so that, mortal, thou mayst know the tricks of this life, from which this fleet-footed colt was removed.

158.—*On the Same*

NAUCRATIUS, caught in the fetters of his net, was released from the fetters of this life by fishing.

159.—*On Maxentius*

I, MAXENTIUS, was born of noble blood, I stood in the Emperor's Court, I was puffed up by vainglory. But when Christ called me, throwing all to the winds, I walked, stimulated by love for him, in many ways of life, until I found the steadfast one. I wasted my body for Christ by many hardships, and now flew up lightly from here.

160.—*On the Same*

My heart trembles as it writes thy name, Maxentius, who didst traverse a hard road of life, a lonely road, and steep and dismal. No Christian, O best of men, approaches even thy tomb without trembling.

¹ The river Iris, as Gregory of Nyssa tells us. He was fishing to provide food for his aged parents.

161.—Εἰς Ἑμμελίαν τὴν μητέρα τοῦ ἁγίου Βασιλείου

Ἑμμέλιον τέθνηκε· τίς ἔφρασεν; ἥ γε ταπούτων
καὶ τοίων τεκέων δώκε φάος βιότῳ,
υἷας ἤδὲ θύγατρας ὁμόζυγας ἄζυγας τε
εὐπαις καὶ πολύπαις ἦδε μόνῃ μερόπῳ.
τραῖς μὲν τῆσδ' ἱερῆς ἀγκαλῆες, ἡ δ' ἱερῆς
σύζυγος· οἱ δὲ πέλας ὡς στρατὸς εὐαγέων.

5

162.—Εἰς τὴν αὐτὴν Ἑμμελίαν

Θάμβος ἔχεν μ' ὀρόωντα τόσαν γόνον Ἑμμελίῳ
καὶ τοίῳ, μεγάλης νηδύος ὄλβον ὄλον·
ὥς δ' αὐτὴν φρασάμην Χριστοῦ κτέαρ, εὐσεβὲς αἶμα,
Ἑμμέλιον, τόδ' ἔφην· "Οὐ μέγα· ρίξα τόση."
τοῦτό σοι εὐσεβίης ἱερὸν γέρας, δὲ παναρίστη,
τιμὴ σὼν τεκέων, οἷς πόθον εἶχες εἶνα.

5

163.—Εἰς Μακρίναν τὴν ἀδελφὴν τοῦ μεγάλου Βασιλείου

Παρθένον αἰγλήσσαν ἔχω κόνης, εἴ τιν' ἀκούεις
Μακρίναν, Ἑμμελίου πρωτότοκον μεγάλῃς·
ἥ πάντων ἀνδρῶν λάθην ὄμματα· νῦν δ' ἐνὶ πάντων
γλώσση καὶ πάντων φέρτερον εὖχος ἔχει.

164.—Εἰς Θεοσέβιον ἀδελφὴν Βασιλείου

Καὶ σὺ Θεοσέβιον, κλεινῆς τέκος Ἑμμελίῳ,
Γρηγορίου μεγάλου σύζυγε ἀτρεκέως,
ἐνθαδὲ τὴν ἱερὴν ὑπέδυσ χθόνα, ἔρμα γυναικῶν
εὐσεβέων· βιότου δ' ὥριος ἐξελεύθης.

ἄγρ

161.—On *Emmelia, the Mother of St. Basil*

EMMELIA is dead; who would have thought it, she who gave to life the light of so many and such children, sons and daughters married and unmarried? She alone among mortals had both good children and many. Three of her sons were illustrious priests, and one daughter the wife of a priest, and the rest like an army of saints.

162.—On the Same

I MARVELLEN when I looked on the great and goodly family of Emmelia, all the wealth of her mighty womb; but when I considered how she was Christ's cherished possession of pious blood I said this. "No marvel! The root is so great." This is the holy recompense of thy piety, thou best of women, the honour of thy children, with whom thou hadst one desire.

163.—On *Macrina, the Sister of St. Basil*

THE earth holds the glorious virgin Macrina, if ye ever heard her name, the first-born child of great Emmelia. She let herself be seen by no man, but is now on the tongues of all, and has glory greater than any.

164.—On *Theosebia, the Sister of St. Basil*

AND thou, Theosebia, child of noble Emmelia, and in very truth spouse of great Gregory, liest here in holy soil, thou stay of pious women. Ripe in years didst thou depart this life.

GREEK ANTHOLOGY

165.—Εἰς Γρηγόριον τῆς μητρὸς ἀδελφόν
Γρηγόριον μήτρως, ἱερὰς μέγας, ἐνθάδ' ἔθηκε
Γρηγόριος, καθαρὸς Μάρτυσι παρθέμενος,
ἡέθεον, θαλέθοντα, νεόχρουν· αἱ δὲ πάροιθεν
τῆς γηροτροφίης ἐλπίδες ἦδε κόνις.

166.—Πρὸς τοὺς ἐν μαρτυρίῳις τρυφῶντας
Εἰ φίλον ὀρχησταῖς ἀθλήματα, καὶ φίλον ἔστω
θρύψις ἀθλοφόροις· ταῦτα γὰρ ἀντίθετα.
εἰ δ' οὐκ ὀρχησταῖς ἀθλήματα, οὐδὲ ἀθληταῖς
ἢ θρύψις, πῶς σὺ Μάρτυσι δῶρα φέρεις
ἀργυρον, οἶνον, βρώσιν, ἐρεύνγματα; ἢ ῥα δίκαιος
δε πληροὶ θυλάκους, ἀν' ἀδικωτάτος ᾗ;

167.—Εἰς τοὺς αὐτοὺς
Μάρτυρες, εἴπατε ἄμμιν ἀληθῶς, εἰ φίλον ὑμῖν
αἱ σύνοδοι, τί μιν οὖν ἡδίων; ἀντὶ τίνος;
τῆς ἀρετῆς πολλοὶ γὰρ ὑμείνους ὧδε γένοιντ' ἄν,
εἰ τιμῶτ' ἀρετῇ. τοῦτο μὲν εὖ λέγετε.
ἢ δὲ μέθη, τό τε γαστρος ὑπάρχειν τοὺς θεραπευτὰς
ἄλλοις· ἀθλοφόρων ἑκλυσαις ἀλλοτρία.

168.—Εἰς τοὺς αὐτοὺς
Μὴ ψεύδεσθ' ὅτι γαστρος ἐπαινέται εἰσὶν ἀθληταί·
λαιμῶν οἶδε νόμοι, αἱ ἡγετοί, ὑμετέρων·
μάρτυσι δ' εἰς τιμὴν ἐν ἐπίσταμαι· ὑβριν ἐλαύνειν
ψυχῆς καὶ δαπανᾶν δακρυσι τὴν πιμελήν.

BOOK VIII. 165-168

165.—*On Gregory, his Mother's Brother*

GREGORY the high priest, laid here his nephew Gregory, yet in the first bloom of youth, entrusting him to the pure martyrs. His former hopes of being tended by him in his old age are here turned to dust.

166.—*On those who feast luxuriously in the Churches of the Martyrs*¹

If the pains of martyrdom are dear to dancers, then let luxury be dear to the martyrs, for these two things are opposite. But if neither these pains are dear to dancers, nor luxury to the martyrs, how is it thou bringest as gifts to the martyrs, silver, wine, food, beeching? Is he who fills that bag his body just, even if he be most unjust?

167.—*On the Same*

"Tell me, martyrs, truly, if ye love the meetings?" "What could be dearer to us?" "For the sake of what?" "Virtue, for if virtue were honoured, many men would become better." "Ye are right in this, but drunkenness and enslavement to the belly is for others. Dissipation is alien to the martyrs."

168.—*On the Same*

Assent not falsely that martyrs are commendars of the belly. This is the law of your gullets, good people. But I know one way of honouring the martyrs, to drive away wantonness from the soul, and decrease thy fatness by weeping.

¹ These meetings had of course a religious character to celebrate the festivals of the martyrs. What Gregory complains of is that festivals degenerated into festivities.

169.—Εἰς τοὺς αὐτοὺς

Μαρτύρομ', ἀθλοφόροι καὶ μάρτυρες· ὕβριν ἔβηνκαν
 τιμὰς ὑμετέρας οἱ φιλογαστρορίδαι.
 οὐ ζητεῖτε τράπεζαν εὐπνοον, οὐδὲ μαγείρους
 οἱ δ' ἐρυγὰς παρέχουσ' ἅντ' ἀρετῆς τὸ γέρας.

170.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Τρισθανέες, πρῶτον μὲν ἡμίξατε σώματ' ἐνέκνυνον
 ἀθλοφόροις, τύμβοι δὲ θυηπόδον ἀμφὶς ἔχουσι·
 δεύτερον αὖτε τάφους τοῖς μὲν διεπέρασατ' ἠθέσμως,
 αὐτοὶ σήματ' ἔχοντες ὁμοίαι· τοὺς δ' ἀπέδυσθε,
 πολλάκι καὶ τρεῖς ἑκαστον· ὃ δὲ τρίτον, ἱεροσυλεῖς 5
 μάρτυρας οὐκ φιλέεις· Σοδομίτιδες ἤξατε πηγαί.

171.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Παῖδες Χριστιανῶν τόδ' ἀκούσατε· οὐδὲν ὁ τύμβος·
 πῶς οὖν ὑμετέρους χώννυτ' ἀριπρεπέας;
 ἀλλ' ἔστιν καὶ πᾶσι γέρας τόδε, μηδὲ τάφοισιν
 βάλλειν ἀλλοτρίοις δυσμενέας παλάμας.
 εἰ δ' ὅτι μὴ νέκυς οἶδε τὰ ἐνθαδε, τοῦτ' ἀδίκαστον, 5
 πείθεμαι, ἦν σὺ φέρῃς πατρὸς ὕβριν φθιμένον.

172.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Τυμβολέται, γάστρωνες, ἐρυγόβιαι, πλατύνωται,
 μέχρι τίνος τύμβοις Μαρτυρας ἀλλοτρίοις
 τιμᾶτ', εὐσεβέοντες ἃ μὴ θέμις; ἴσχετε λαιμούς,
 καὶ τότε πιστεύσω Μάρτυσιν ἥρα φέρειν.

169.—*On the Same*

I TESTIFY, ye martyrs. The belly-lovers have made your worship into wantonness. Ye desire no sweet-smelling table, nor cooks. But they honour you with belching rather than righteousness.

170.—*On the Same, and on Violators of Tombs*

THREE worthy of death, first ye laid beside the martyrs the bodies of impure men, and their tombs contain the bodies of pagan priests. Secondly, ye wickedly destroyed some tombs, ye who have tombs like unto them; and others ye sold, often each tomb thrice. In the third place, ye are guilty of sacrilege to those martyrs whom ye love. Come, ye fiery founts of Sodom!

171.—*On the Same*

HEARKEN to this, ye sons of Christians. The tomb is nothing. Why, then, do ye make your tombs magnificent? But this reverence is due to all, not to lay hostile hands on the tombs of others. But if this should escape punishment, because the corpse does not feel what is done to it here, I agree, if thou canst put up with an outrage done to thy dead father.

172.—*On the Same*

DESTRUCTORS of tombs, gluttons who live but for belching, broad-backed, how long shall ye continue to honour the martyrs by the spoils of the tombs of others, with impious piety? Contain your greed, and then I will believe ye bring what is acceptable to the martyrs.

GREEK ANTHOLOGY

173.—Πρὸς τοὺς ἀπὸ τῶν ἐκ τάφων λίθων νταὺς
οἰκοδομοῦντας

Τιμὴ Μάρτυσιν ἔστιν ἀεὶ θνήσκειν βιότητι,
αἵματος οὐρανίου μνησμένους μεγάλων,
τύμβοι δὲ φθιμένοις· θε βήματα δ' ἡμιν ἐγείρει
ἀλλοτρίοισι λίθοις, μὴδὲ τάφοις τύχοι.

174.—Πρὸς τοὺς ἐν μαρτυρίοις τρυφῶντας

Μάρτυρες, αἶμα θεῷ μεγάλην ἐσπέισατε λαιβήν,
καὶ μέντοι θεοθεν ἄξια δῶρ' ἔχετε,
βήμαθ', ὕμνους, λαοὺς, εὐχῶν σέβας. ἀλλ' ἀπὸ
τύμβων
φεύγετε, νεκροκόμοι, Μάρτυσι πειθόμενοι.

175.—Πρὸς τοὺς αὐτοὺς

Δαίμοσιν εἰλαπίναζον, ὅσοις τὸ πάροιθε μεμήλαι
δαίμοσιν ἦρα φέρειν, οὐ καθαρὰς θαλίας
τούτου Χριστιανοὶ λύσιν εὐρομεν, ἀθλοφόροις
στησάμαθ' ἡμετέροις πνευματικὰς συναδοὺς.
νῦν δέ τι τάρβος ἔχει με· ἀκούσατε οἱ φιλόκωμοι· 5
πρὸς τοὺς δαιμονικοὺς αὐτομολεῖτε τυποὺς.

176.—Κατὰ τυμβωρύχων

Μηκέτι πηκτὸν ἄροτρον ἀνὴρ ἐπὶ γαῖαν ἐλαύνει,
μὴ πέλαγος πλώει, μὴ δόρι θοῦρον ἔχει·
ἀλλὰ φέρων σκαπώων τε καὶ ἄγριον ἐν φρεσὶ θυμόν,
ἐς τύμβους πατέρων χρυσοὶ ἴοι ποθεῶν·
ὅππότε καὶ τοῦτόν τις ἐμὸν περικαλλέα τύμβον 5
σκάψεν ἀτασθαλεῶν εἵνεκα κερδοσύνης.

BOOK VIII. 173-176

173.—*To those who build Churches out of Stones taken from Tombs*

It is paying honour to the martyrs always to die to life, remembering the great heavenly blood; but tombs are an honour to the dead. Let him who erects shrines to us out of the stones belonging to others lack himself a tomb.

174.—*On those who feast in Martyrs' Churches*

MARTYRS, ye poured your blood a great libation to God, and from God ye have sitting reward, shrines, hymns, congregations, the honour of prayers. But ye worshippers of the dead, do as the martyrs bid you, and keep away from tombs.

175.—*On the Sinus*

IN honour of the demons those who wished formerly to gain the favour of the demons celebrated impure banquets. Thus we Christians abolished, and instituted spiritual meetings for our martyrs. But now I am in some dread. List to me, ye revellers: ye desert us for the rites of devils.

176.—*On Purifiers of Tombs*

(The remaining Epigrams are all on the same Subject)

Let no man any longer drive a sturdy plough into the land, let him not soil the sea, nor bear a threatening spear, but with pickaxe and savage heart go to seek gold in the tombs of his fathers, now that some wicked man has dug up, for the sake of gain, this beautiful tomb of mine.

177.—Ἄλλα

Ἐπτά βίοιο πέλει τάδε θαύματα· τείχος, ἀγαλμα,
 κῆποι, πυραμίδες, νηός, ἀγαλμα, τύφος·
 ἐγδοὺν ἔσκον ἔγωγε πελώριος ἐνθαδὲ τύμβος,
 ὑψιπαγίς· σκοπέλων τῶνδ' ἀποτῆλε θέων·
 πρῶτος δ' ἐν φθιμένουσιν αἰδιδίμος, ἔργον ἀπληστον 5
 τῆς σῆς, ἀνδροφονε, μαινομένης παλύμενης.

178.—Ἄλλα

Ἦν δτε ἦν ἀτίνακτος ἐγὼ τάφος οὔραος ἀκρην
 πουλὺς ὑπερτέλλων τηλεφαντῆς σκόπελος·
 νῦν δέ με θῆρ ἐτίναξεν ἐφέστιος εἵνεκα χρυσοῦ·
 ὦδε δ' ἐτινάχθην γείτονος ἐν παλάμαις.

179.—Κατὰ τυμβωρύχων

Τὸν τύμβοιο τόσον ληίστορα, ὃν πέρι πάντη
 λαῶν τετραπέδων ἀμφιθέει στέφανος,
 ἄξιον αὐτίκ' ἔην, αὐτῷ ἐνὶ σήματι θέντας
 αὐτῆς ἐπικλειῖσαι χάσματα δυσσεβεῖ.

180.—Κατὰ τυμβωρύχων

Ἔργον ἀλιτρὸν δπωπα, κεχηνότα τύμβου, ὀδεύων
 χρυσοῦ ταῦτα πέλει ἔργματα τοῦ δολιου·
 εἰ μὲν χρυσοῦν ἔχεις, εὖρες κακόν· εἰ δ' ἄρα κεινὸς
 ἐνθεν ἔβης, κενεὴν μῆσαο δυσσεβίην.

181.—Εἰς τοὺς αὐτοὺς

Ὅσσάτιον παράμειψα βροτῶν βίον· οὐδ' ἄρ' ἔμελλον
 ἐκφυγέειν παλάμας γείτονος οὐλομένης,
 ὅς με καὶ αἶπυν ἰόντα χαμαὶ βάλε νηλεῖ θυμῷ.
 οὔτε θεὸν δείσας, οὔθ' ὅσιν φθιμένων.

¹ (1) The wall of Babylon, (2) The statue of Zeus at

177

These are the seven wonders of the world: a wall, a statue, gardens, pyramids, a temple, another statue, a tomb.¹ The eighth was I, this vast tomb rising high above these rocks; and among the dead I am most celebrated, owing to the greed of thy furious hand, murderer.

178

I was once an undisturbed tomb, like a rock rising high above the mountain summit, and conspicuous from afar; but now a beast of my own house has destroyed me for the sake of gold, and thus I was demolished by the hands of my neighbour.

179

For the spoiler of so fine a tomb, with a cornice of squared stones all round it, it were a fitting fate to put him in the tomb, and close on the impious wretch the gaps he made.

180

As I journeyed I saw an impious thing, a gaping tomb. This is the work of deceitful gold. If thou didst find gold, thou hast acquired an evil, but if thou wentest away empty thou hast got thee empty impety.

181

How long did I outlive the life of man! Yet it was not my fate to escape the destructive hands of my neighbour, who relentlessly cast me down, high as I was, fearing neither God nor the respect due to the dead.

(1) Olympia, (2) the hanging gardens of Babylon, (3) the pyramids, (4) the temple of Diana at Ephesus, (5) the Colossus of Rhodes, (6) the Mausoleum.

GREEK ANTHOLOGY

182.—Εἰς τοὺς αὐτοὺς

Τὸν τύμβων κακοεργὸν ἀλάστορα φεύγετε πάντες·
 ἦν δ' ὅσην σκοπιὴν ῥήξατο ῥηιδίως·
 οὐ μὲν ῥηιδίως ἐρρήξατο· ἀλλ' ἀποστήλα
 χάζεσθε· φθιμένους ὧδ' ἂν ἀρεσσάμεθα.

183.—Εἰς τοὺς αὐτοὺς

Αἰαί ὧς τι κακὸν προτιόσσομαι ἐγγύθεν ἤδη
 τοῖσί τε τυμβορυχοῖς, τοῖς τε περικτιούσιν,
 σήματος ὑψιθέουτος ὀλωλότος· ἀλλὰ τὸν ἐχθρὸν
 οἶδε δίκη· δακρύειν δ' ἡμέτερον φθιμένους.

184.—Εἰς τοὺς αὐτοὺς

Μαυσωλοῦ τάφος ἐστὶ πελώριος, ἀλλὰ Κάρεσσι
 τίμιος· οὐτις ἐκεῖ τυμβολέταις παλάμη·
 Καππαδόκεσσι θῶγος μὲν ἔξοχος, ἀλλὰ δέδορκα
 οἷα πάθον· στήλη γράψατε νεκροφόνου.

185.—Εἰς τοὺς αὐτοὺς

Τοῦχος ἀνὶ προπόδεσσιν καὶ ὀρθίος· ἔνθεν ἔπειτα
 ὕπτιος, ἐκ λαγόνων εἰς ἐν ἀγειρομένων
 τύμβος ἔην, καθύπερθε λόφου λόφος· ἀλλὰ τί ταῦτα;
 οὐδὲν χρυσοφίλαις οἷ μ' ἐτίναξαν ὄλον.

186.—Εἰς τοὺς αὐτοὺς

Νεκρῶν νεκρὰ πέλοι καὶ μνήματα· ὅς δ' ἀνεγείρει
 τύμβον ἀριπρεπέα τῇ κοινῇ, τοῖα πάθοι·
 οὐ γὰρ ἂν οὗτος ἀνὴρ τὸν ἐμὸν τάφον ἐξαλάπαξαν,
 εἰ μὴ χρυσὸν ἔχειν ἤλπετο ἐκ νεκίων.

182

AVOID, all men, the wicked profaner of tombs.
Lo what a high tower has he broken down with
ease; but retire far from him, and thus shall we
please the dead.

183

Woe is me! I foresee some evil about to befall
the profaners of tombs and the neighbours, now
the lofty tomb has been destroyed. But Justice
knows the enemy, and it is ours but to weep for
the dead.

184

THE tomb of Mausolus is vast, but the Carians
honour it; there are no desecrating hands there.
I was chief among the Cappadocians, but you see
what I have suffered. Write on the stele the name
of the murderer of the dead.

185

THE lower courses of the tomb were perpendicular,
but above this it was composed of four inclined flanks
meeting in one. It was like a hill surmounting a
hill. But what use was all this? It was nothing to
the gold-seekers who demolished it entirely.

186

LET the monuments of the dead be dead too, and
let him who erects a magnificent tomb to the dust
meet with this fate. For that man would never have
pillaged my tomb if he had not expected to get gold
from the dead.

GREEK ANTHOLOGY

187.—Εἰς τοὺς αὐτοὺς

Τίς τίνος; Οὐκ ἔρει στήλη· πρὸ γὰρ ὤλετο τύμβου.
 Τίς χρόνος; Ἀρχαίης σῆμα τόδ' ἐργασίης.
 Τίς δέ σ' ἐνήρατο; εἰπέ· φόβος τόδε Χεῖρες ἄλιτραί
 γέλτονες. Ὡς τί λάβη; Χρυσόν. Ἔχει σκοτίνην.

188.—Εἰς τοὺς αὐτοὺς

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, ἴσθι με ταῦτα
 τοῦ νεοκληρονομοῦ χερσὶ παθόντ' ἀδίκως·
 οὐ γὰρ ἔχον χρυσόν τε καὶ ἀργυρον, ἀλλ' ἔδοκίμην,
 κάλλει μαρμαίρων τοσσατίων λαγόνων.

189.—Εἰς τοὺς αὐτοὺς

Στήθε πέλας, καὶ κλαῦσον ἰδὼν τόδε σῆμα θανόντος,
 εἰποτ' ἦν, εὖν αὖτε τάφου δηλήμονος ἀνδρός·
 σῆμα πέλω μὴ τύμβον ἐγείρεις βροτὸς ἄλλος.
 τί πλέον, εἰ παλάμαισι φίλοχρύσοισιν ὑλαῖται;

190.—Εἰς τοὺς αὐτοὺς

Αἰὼν καὶ κληῖδες ἀμειδῆτου θανάτου,
 καὶ λήθη, σκοτίης βένθεα, καὶ νέκυες,
 πῶς ἔτλη τύμβον τις ἐμὸν ἐπὶ χεῖρας ἐνεγκεῖν;
 πῶς ἔτλη; φθιμένων κηδεταὶ οὐδ' ὅσῃ;

191.—Εἰς τοὺς αὐτοὺς

Τέτρωμαι πληγῇσιν ἀεικέλῃσιν ὁ τύμβος
 τέτρωμ', ὥς τις ἀνὴρ ἐν δαὶ λευγαλήρ.
 ταῦτα φίλα θυητοῖσι; τὸ δ' αἴτιον ὥς ἀθέμιστον·
 τὸν νέκυν οἶον ἔχων, χρυσὸν ἀποξέσθαι.

187

"Who and whose son?" "The slab will not tell you, for it perished before the tomb." "What is the date?" "This is a tomb of old workmanship." "And who slew thee, for this is murder?" "The criminal hands of my neighbour." "To get what?" "Gold." "May he dwell in darkness."

188

LIE who ever passes by my tomb, be aware that I was unjustly treated by the new heir. I contained no gold and silver, but I looked as if I did so, glistening as I was with the beauty of so many faces.

189

STAND hard by and weep as ye look on this tomb of some dead man, if ever he existed, but which is now the tomb of an evil-doer. I am a monument proclaiming that none else should erect a tomb; for what does it serve, if it is to perish by hands greedy of gold?

190

AGES eternal, and locked portals of solemn death, and river of forgetfulness, and abysses of darkness, and ye dead, how did any man dare to lay hands on my tomb? How did he dare? Even religion does not protect the dead.

191

I, THE tomb, am wounded by shameful blows; I am wounded like a man in the fierce battle. Is this what pleases mortals? And how lawless the motive! I contain but a corpse, and am stripped of my gold.

GREEK ANTHOLOGY

192.—Εἰς τοὺς αὐτοὺς

Πρὸς σε θεοῦ ξενίου λιτάζομαι, ὅστις ἀμείβεις
 τύμβον ἐμὸν, φράζειν· "Τοῖα πάθοις ὁ δράσας."
 οὐκ οἶδ' ὅντινα τύμβος ἔχει νέκυν· ἀλλ' ἐρέω γὰρ
 δάκρυ' ἐπισπένδων· "Τοῖα πάθοις ὁ δράσας."

193.—Εἰς τοὺς αὐτοὺς

Πάντα λιπών, γαίης τε μυχοὺς καὶ πείρατα πύουτου,
 ἤλθες ἔχειν ποθέων χρυσὸν ἐμοῦ νέκυος.
 νεκρὸν ἔχω καὶ μῆνιν ὀλωλότος· ἦν τις ἐπέλθῃ,
 ταῦτ' εἰ λείξῃ, δύσομεν ἀσπασίως.

194.—Εἰς τοὺς αὐτοὺς

Εἴ σοι χρυσὸν ἔδωκα μόνῳ μόνος, οὐκ ἐφύλασσε
 τοῦθ' ὅπερ εἰλήφεις; ἢ κακὸς ἦσθ' ἂν ἄγαν.
 εἰ δὲ τάφον σκάπτεις, τὴν αἰδέσιμον παραθήκην,
 καὶ τόδ' ἐπὶ χρυσῷ, ἄξιος, εἰπέ, τίνοσι;

195.—Εἰς τοὺς αὐτοὺς

Τοὺς ζῶντας κατόρυσσε· τί γὰρ νεκροὺς κατορύσ-
 σεις,
 ἄξιοι εἰσι τάφων, οἳ σὲ ζῆν εἶασαν οὕτω,
 τὸν τῶν οἰχομένων ὕβριστήν καὶ φιλόχρυσον.

196.—Εἰς τοὺς αὐτοὺς

Καὶ σύ, τάλαν, παλάμῃσι τσαῖς ἢ μύστιν ἔδωδῃν
 δέξῃ θαρσαλέως, ἢ θεὸν ἀγκαλέσεις
 χεῖρεσιν αἷς διόρυξας ἐμὸν τάφον, ἢ ῥα δίκαιοι
 οὐδὲν ἔχουσι πλεον, εἰ σὺ τάλαντα φύγοις.

192

"I ~~search~~ thee, who passest by my tomb, by that God who protects strangers to say, 'May the like befall thee who did it.'" "I know not who lies in the tomb, but shedding on it a tear I will say, 'May the like befall thee who did it.'"

193

NEGLECTING all else, the bowels of the earth and the uttermost seas, thou comest lusting to get gold from my corpse. I hold but a corpse and the wrath of the dead. If anyone attack me to rob me of these things I will give him them gladly.

194

If I had given thee gold without the cognisance of any, wouldest thou not have kept for me what thou didst receive? Otherwise thou wouldest have been very wicked. But if thou diggest up a tomb, a solemn trust, and this for the sake of gold, say of what art thou worthy?

195

ROB the living, for why dost thou bury the dead? They are worthy of burial, who thus allowed thee to live, insulter of the departed and luster after gold.

196

WHEREN, shalt thou take boldly in thy hands the mystic food, or invoke God with those hands which broke into my tomb? The just, indeed, have no profit if thou dost escape the scales of Justice.

GREEK ANTHOLOGY

197.—Εἰς τοὺς αὐτοὺς

Φησὶ Δίκη· "Τίς πίστις, δὲ ὤλεσας θν λαγόνεσσιν
σῆσιν ἔδωκα, νέκυν, γαῖα φίλη, φθίμενον."
"Οὐ γαίη μ' ἐτίναξεν ἀτάσθαλος ὤλεσεν ἀνὴρ,
καὶ φιλοκερδαίης εὔεκα. τοῦτον ἔχε."

198.—Εἰς τοὺς αὐτοὺς

Πρόσθε τάδ' ἦεν ἄστυλα· θεός, νέκυς. ἀλλὰ θεὸς μὲν
Ἰλαος· εἰ δὲ νέκυς, ὄψεθ' ὁ τυμβολάτης.

199.—Εἰς τοὺς αὐτοὺς

Ἦ ῥά σε δινήσανσιν Ἑρινύες· αὐτὰρ θῶγγε
κλαύσομ' ἀποφθιμένους, κλαύσομ' ἄγος παλάμης.

200.—Εἰς τοὺς αὐτοὺς

Λήξατε, τυμβοχόοι, καὶ λήξατε βένθεσι γαίης
κεῦθαι τοὺς φθιμένους· εἴξατε τυμβολάταις.
νεκρῶν καὶ τάδε γ' ἐστὶ σοφίσματα, ὡς φιλόχρυσον
εὕρωσιν παλάμην, σήματα τοῖα χέειν.

201.—Εἰς τοὺς αὐτοὺς

Τίς σ' ἀνέτηκεν, ἀπληστε, τόσον κακὸν ἀντὶ τύσοιο
κέρδεος ἀλλάξαι, μηδὲ παρεστατος;

202.—Εἰς τοὺς αὐτοὺς

Στῆλαι καὶ τύμβοι, μέγα χαίρετε, σήματα νεκρῶν·
οὐκέτι κηρύξω μνήμασι τοὺς φθιμένους,
ἤνικα τὸν περιφαντον ἐμὸν τάφον ὤλεσε γείτων.
Γαῖα φίλη, σὺ δέ μοι δέχνησο τοὺς φθιμένους.

197

Quoth Justice, "What faith is there, since thou, dear earth, hast destroyed him whom I entrusted to thy womb?" "It was not the earth that disturbed me; a wicked man destroyed me, and for the sake of gain. Lay hold on him."

198

Formerly these two were inviolate, God and the dead. God is merciful, but the destroyer of tombs will see if the dead is or not.

199

The Furies shall torture thee, but I will weep for the dead and for the guilt of thy hand.

200

CEASE, ye builders of tombs; yea, cease to hide the dead in the depths of the earth. Give way before the destroyers of tombs. This is a device¹ of the dead to erect such tombs in order that they may meet with a hand that lusts for gold.

201

Who prompted thee, insatiable man, to exchange such a crime for such a gain, and that gain non-existent?

202

FAREWELL ye gravestones and tombs, the monuments of the dead! I will no longer proclaim the names of the dead on their tombs now that my neighbour has destroyed my handsome tomb. Dear Earth, I pray thee to receive the dead.

¹ The sense is obscure.

GREEK ANTHOLOGY

203.—Πρὸς τοὺς αὐτοὺς

Στῆλαι, καὶ πλακόεστες ἐν οὖρεσι, ἔργα γυνάστων,
 τύμβοι, καὶ φθιμένων ἀφθίτε μνημοσύνη,
 σεισμὸς πάντα βράσειεν, ἐμοῖς νακύσσειν ἀρήγων,
 οἷς ἔπι χεὶρ ὅλοη ἦλθε σιδηροφόρος.

204.—Πρὸς τοὺς αὐτοὺς

Ἦνικα τὸν περίβωτον ἐπ' οὖρας, ἀγριε Τετάν,
 τύμβον ἀνερρήξω, πῶς ἔσιδες νέκυας,
 ὥς δ' ἔσιδες, πῶς χεῖρες ἐπ' ὀστέα, ἢ τάχα κύν σε
 τῇ σχέθον, εἰ θέμις ἦν τοῖσδ' ἓνα τύμβον ἔχειν.

205.—Πρὸς τοὺς αὐτοὺς

Σήματα, καὶ σποδιή, καὶ ὀστέα, οἳ τε πάρεδροι
 δαίμονες, οἳ φθιμένου ναίετε τόνδε λόφον,
 τόνδ' ἀλειτρὸν τίνυσθε, δεῦμάς ἐξαλάπαξεν.
 τῶν δὲ περικτιόνων δάκρυον ὕμιν δσον.

206.—Κατὰ τυμβωρύχων

Τύμβοι, καὶ σκοπιαί, καὶ οὖρα, καὶ παροδῖται,
 κλαύσατε τύμβον ἐμὸν, κλαύσατε τυμβολέτην·
 ἦχ' δ' ἐκ σκοπέλων πυρατηγόρος ἀντιαχείτω
 τῶνδε περικτιόνων "Κλαύσατε τυμβολέτην."

207.—Εἰς τοὺς αὐτοὺς

Ἐστίνετε, ληΐξεσθε, κακοὶ κακοκερδῆες ἄνδρες·
 οὗτοι ἐπισχῆσαι τὴν φιλοχρημοσύνην.
 εἰ τὰδ' ἔτλης, κακοεργέ, κακόφρωνος εἵνεκα χρυσοῦ,
 πᾶσι τετὴν ἐπέχειν ἀρπαλὴν παλάμην.

203

YE gravestones and broad tombs in the hills, the work of giants, and thou eternal memory of the departed, may an earthquake shake you all to pieces, coming to the aid of my dead, whom the destructive hand, armed with the pick, attacks.

204

WICKED, savage Titan, thou didst break into the famous tomb on the hill, how didst thou dare to look on the dead, and, looking on them, how to touch the bones? Verily they would have caught thee and kept thee there, if it were permitted to thee to share their tomb.

205

TOWNS, and dust, and bones, and attendant spirits who dwell in this mound, take vengeance on the wicked man who pillaged you. How the neighbours weep for you!

206

TOWNS, and summits, and hills, and passers by, weep for my tomb and weep for its destroyer. And may echo, that repeats the last words, cry from these neighbouring hills, "Weep for the destroyer."

207

SLAY and plunder, ye evil men, lovers of filthy lucre; none will check your love of money. If thou hadst the courage to do this for the sake of evil counselling gold, venture to lay thy rapacious hand on all things.

208.—Εἰς τοὺς αὐτοὺς

Οὗτος ἔπερσεν ἑμὸν φίλον τάφον ἐλπίδι κοῖφῃ,
 ὃν μοῦνον κτεανῶν ἔνθεν ἀπῆλθον ἔχων
 καὶ τοῦτόν τις ἄλιτρος ἐαῖς παλάμαις ὀλέσειεν,
 ἐκ δ' ὀλέσας τύμβον τῇλε βάλοι πατέρων.

209.—Εἰς τοὺς αὐτοὺς

Τὶς τὸν ἑμὸν διέπερσε φίλον τάφον, οὐρεος ἄκρης
 τῇσδ' ἀναειρόμενον ἤλικον ὀσσατινῃ;
 χρυσὸς ἔθηξε μάχαιραν ἐπ' ἀνδρίσι· χρυσὸς ἀπ-
 ληστον
 κύμασι χειμερίαις ἔλασε ναυσιβάτην
 καὶ χρυσὸς ἔπερσε μέγαν περικαλλέα τύμβον
 ἐλπισθείς· χρυσοῦ δεύτερα πάντ' ἀδίκους.

210.—Εἰς τοὺς αὐτοὺς

Πολλάκι ναυηγῶ δέμας κατέχωσεν ὀδίτῃς
 κύμασι πλαζόμενον, πολλάκι θηρολέτου·
 ἤδη καὶ πολέμῳ τις ὃν ὤλεσεν· ἀλλ' ἑμὲ γειτῶν
 χωσθέντ' ἄλλοτρίαις χερσὶν ἔπερσε τάφον.

211.—Εἰς τοὺς αὐτοὺς

*Ὡ χρυσοῦ δολίσιον, πόσον κακὸν ἔπλεον θνητοῖς·
 ζῶσιν καὶ φθιμένοισι χεῖρα φέρεις ἡδικῶν·
 οἷς γὰρ ἑμὸν τύμβον τε καὶ ὅσπερ δῶκα φυλάσσειν,
 τῶνδ' ὑπο ταῖς μιαραῖς ἐξολόμην παλάμαις.

212.—Εἰς τοὺς αὐτοὺς

Πάντ' ἔθανεν νεκίεσσι. τί παίζομεν; οὔτις ἐτ' αἰδῶς
 ἐκ ζωντῶν φθιμένοισι δέρκεο τόνδε τάφον,
 ὅν γ' ἐλπὶς χρυσοῖο διώλεσε, τόσον ἐόντα
 θαῦμα παρερχομένοις, θαῦμα περικτίοσιν.

208

THIS man, in vain hope, pillaged my dear tomb,
the only one of my possessions I carried away with me. Let some other sinner's hands destroy him in turn, and afterwards cast him afar from the tombs of his fathers.

209

WHO pillaged my dear tomb that rose so high above this mighty mountain summit? It is gold that sharpens the sword against the life of man, and gold makes the greedy navigator to perish in the whirly seas. I, too, this great and beautiful tomb, was pillaged in the hope of gold. All other things are second to gold in the eyes of the wicked.

210

MANY a traveller has buried the body of a shipwrecked man found tossing on the waves, and many a one the body of a man slain by beasts. Often has an enemy buried him whom he slew in war, but my neighbour has pillaged this tomb not the work of his own hands.

211

O DECEITFUL gold, what an evil thou art for man! Thou raisest the hand of the wicked against both dead and living. For I perished by the accursed hands of those into whose care I bequeathed my tomb and bones.

212

ALL is dead for the dead. Why do we trifle? There is no shame left among the living for the dead. Look at this tomb, that was such a wonder to travellers and the neighbours, destroyed for the hope of gold.

213.—Εἰς τοὺς αὐτοὺς

Λίσσομαι ἥσ' γε θάσω, ποταμῷ δέμας ἢ κύνεσσιν
ρίψατε, ἢ πυρὶ δάψατε παντοφάγῳ·
λαῖον ἢ παλάμῃσι φιλοχρύσεισιν ὀλέσθαι.
δαίδια, τόνδε τάφον τοῖα παθόνθ' ὁρώων.

214.—Ἄλλο

Δήποτε Κῦρος ἀναξ βασιλῆιον ὡς ἀνέφξεν
τύμβον ἐπὶ χρυσῷ, γράμμα τόδ' εὖρε μόνον·
"Οἴγειν ἀπλήστοιο τάφους χερός." ὥς δὲ σὺ τόσσον
σῆμα τόδ' οὐχ ὀσίαις οἷξας, ἀνερ, παλαμαῖς.

215.—Εἰς τοὺς αὐτοὺς

"Ος κακὸς οὐ φθιμένοισι, τάχ' ἂν φθιμένοισιν ἀρήγοι·
δε δ' οὐδὲ φθιμένοιοι, οὐποτ' ἂν οὐ φθιμένοιοι.
ὥς δὲ σὺ τοῖς φθιμένοισιν ἐπεὶ τάφον ἐξαλάπαξας,
οὐποτ' ἂν οὐ φθιμένοιοι χεῖρα φέροις ὀσίην.

216.—Πρὸς τοὺς αὐτοὺς

Μαρτύρομ' οὐδὲν ἔχω· πτωχὸς νέκυς ἐνθάδε κείμει·
μή με τεαῖς ἀτίσης τυμβοφόνοις παλάμαις·
οὐδὲ γὰρ οὗτος ἔχεν χρυσὸν τάφος, ἀλλ' ἔδατ' ἔχθη·
πάντα φιλοχρυσοῖς ἔμβατα· φεῖγε Δίκη.

217.—Πρὸς τοὺς αὐτοὺς

Οἱ τύμβοι "Φθιμένοισιν ἀρήξατε" εἶπαν ἅπαντες,
ἤνιχ' ὁ λυσσῆεις τόνδ' ἐτίνασσε τάφον.
αἱ νέκυες τύμβοισι· "Τί ῥέξομεν; αὖθις ἡέρθη
ὡς ἐπὶ βουκτασίῃ γαῖαν ἀφείσα Δίκη."

213

I BESECH ye, if I die, throw my body into a river or to the dogs, or consume it in the all-devouring fire. That is better than to perish by hands greedy of gold. I am in dread as I look on this tomb which has met with this fate.

214

KING CYRUS once, when he opened a royal tomb for the sake of gold, found only this inscription: "To open tombs is the work of an insatiable hand." So hast thou opened this great tomb with impious hands (and in vain).

215

He who is evil to the living might, perhaps, help the dead, but who helps not the dead would never help the living. So thou, since thou hast plundered the tomb of the dead, wouldst never reach out a pious hand to the living.

216

I AVEN I have nothing; it is a poor corpse that lies here. Do me no injury with thy tomb-destroying hands. This tomb next me never had any gold in it, but yet it was plundered. All is accessible to gold-seekers. Fly from hence, Justice.

217

THE tombs all cried "Help the dead" when the furious spoiler was breaking up this tomb. The dead cry to the tombs, "What shall we do? Justice has left the earth and flown up to heaven again, even as she did at the first saying of oxen."

218.—Ὅμοίως

Ἦλθεν εἰς Ἀθήναις ὁ δ' ἄπτατο· ἄλλος ὄλεσσε
 θήρας· ὁ δὲ πλεῖστον υἱεὶ τευῆε δόμον·
 τούτων οὗτος ἀνὴρ οὐ δεύτερον ἔργον ἔραξεν,
 τόνδε τάφον ῥήξας χείρεσιν οὐχ ὀσίαις.

219.—Πρὸς τοὺς αἰτοῦς

Εἰ τόσον ἔργον θγείρας ὀλωλότι, οὐ μέγα θαῦμα·
 εἰ δὲ τόσον διέπερσας, αἰοίδιμος ἐσσομένοισιν
 καὶ σέ τις ἐν μεγάλοισιν ἀριθμήσει κακοεργοῖς.
 τύμβον ἀναρρήξανθ', ὃν καὶ τρομέουσι φονῆς.

220.—Πρὸς τοὺς αἰτοῦς

Χρυσὸς μὲν Ῥοδίοισιν ἐπέκλυσε σοὶ δ' ἀπὸ τύμβων
 χρυσὸν φέρει σιδηρὸς, ὃς κακὸν φέρει·
 δρυσσ' ὀρυσσε πάντα· ἢ τάχ' ἂν σέ τις
 τύμβος κ' ἐξολέσει πεσών, νεκρῶσι δ' ἄρηγοι.

221.—Εἰς τοὺς αἰτοῦς

Τύμβος ἦν· νῦν δ' εἰμὶ λίθων χύσις, οὐκέτι τύμβος.
 ταῦτα φιλοχρύσοις εὐαδὲ ποια δική.

222.—Ἄλλο

Αἰαί καὶ τέφρη γυνόμην, καὶ χεῖρας ἀλATRΩν
 οὐκ ἔφυγον· χρυσοῦ τέπτε χερειότερον.

¹ It is not known to whom he alludes.

² In avarice.

218

ONE (Orpheus) descended to Hades, a second (Daedalus) flew, another (Hercules) slew beasts, another made a woven house for his son.¹ Not second² to those was the work of the man who broke down this tomb with his unholy hands.

219

If thou didst erect such a structure to the dead it is naught to marvel at, but if thou didst destroy so great a work posterity shall celebrate thee, and thou shalt be reckoned among the great criminals in having broken down a tomb that made its very murderers tremble.

220

It once rained gold on Rhodes,³ and the iron that brings evil brings gold to thee from tombs. Dig them all up, perhaps some tomb will fall on thee and help the dead.

221

I was a tomb, but I am now a heap of stones no longer a tomb. Such was the pleasure of the violators. What justice is this!

222

Alas! I was burnt to ashes and escaped not the hand of the wicked. What is worse than gold?

¹ Pindar's words (*Ol.* vii, 84) that Zeus "rained gold" on Rhodes were at least generally understood literally, whether he meant them to be so understood or not.

GREEK ANTHOLOGY

223.—Πρὸς τοὺς αὐτοὺς

Ἄξομαι ἀνδρομέης γυνεῆς ὑπερ, εἴ σε τις ἔτλη,
τύμβε, χαμαὶ βαλέειν οὐχ οὔσιαι παλάμαις.

224.—Πρὸς τοὺς αὐτοὺς

Τύμβος ἐγὼ, σκοπιή τις ἀπ' οὖρεος· ἀλλὰ με χεῖρας
θῆκαν ἴσον δαπέδῳ· τίς τὰδ' ἀνωξε νόμος;

225.—Εἰς τοὺς αὐτοὺς

Οὗτος ἐμὸς δόμος ἦεν ὀλωλότος· ἀλλὰ σίδηρος
ἦλθ' ἐπ' ἐμῷ τύμβῳ· σὸν δόμον ἄλλος ἔχει.

226.—Εἰς τοὺς αὐτοὺς

Τὴν σκαπάνην ἐπ' ἀρουραν, ἐμῷ δ' ἐπὶ σήματι
βάλλειν
δάκρυα, μὴ παλάμας· ἥδε δίκη φθιμένων.

227.—Εἰς τοὺς αὐτοὺς

Τὴν σκαπάνην ἐπ' ἀρουραν ἐμοῦ δ' ἀποχύζω
τύμβου,
χάζω· οὐδὲν ἔχω πλὴν ζακόντων νεκύων.

228.—Εἰς τοὺς αὐτοὺς

Εἴ σ', ἀπληστε, τάφων δηλήμονα τοῖον ἐώλπειν,
πάσσαλος ἂν τῇδε καὶ τροχὸς ἐκρέματο.

229.—Εἰς τοὺς αὐτοὺς

Τίπτε μ' ἀνοχλίζεις κενεὸν τάφον; ὅστέα μοῦνα
κεύθω καὶ σποδιὴν τοῖσις ἐπερχομένοις.

BOOK VIII. 223-229

223

I AM ashamed for the race of men if one ventured,
O tomb, to cast thee down with unholy hands.

224

I WAS a tomb, a watch-tower on the mountain, but
the hands of man laid me level with the ground.
What aw enjoined this?

225

THIS WAS my home after death, but iron attacked
my tomb. May another possess thy home

226

USE the mattock for husbandry, but on my tomb
shed tears and lay no violent hands. That is justice
to the dead.

227

USE the mattock for husbandry, but retire from
my tomb. It contains naught but the wrathful
dead.

228

IF I had known, thou man of greed, that thou
wert such a destroyer of tombs, a stake and a wheel
had hung here.

229

WHY dost thou disturb me, an empty tomb? I
contain nothing for those who attack me but bones
and dust.

230.—Εκ τοῖς αὐτοῖς

Τύμβος ἐγώ, τύμβων πανυπέρτατος· ἀλλ' ἐμὲ φῶξεν,
 ὡς τινα τῶν πολλῶν, ἀνδροφόνος παλάμη·
 ἀνδροφόνος παλάμη με διώλεσε· λήξατε τύμβων,
 θνητοί, καὶ κτερέων. δεῦτ' ἐπὶ νεκρά, κύνες·
 δεῦτ' ἐπὶ νεκρά, κύνες. χρυσοῦ διφήτορες ἄνδρες 5
 ἤδη καὶ νεκύων χρυσαλογοῦσι κύνων.

231.—Εἰς τοῖς αὐτοῖς

Ἄλλος τύμβον ἔγειρε, σὺ δ' ὤλεσας· ἄλλος ἀγείροι
 σὸν τάφον, εἶγε θέμις· ἄλλος ἔραζε βάλαι.

232.—Εἰς τοῖς αὐτοῖς

Ἦδη καὶ νεκύεσσιν ἐπέχρασαν οἱ φιλόχρυσοι·
 φεύγετε ἀκ τύμβων, εἰ σθένος, οἱ φθιμένοι.

233.—Εἰς τοῖς αὐτοῖς

Τίπτε μ' ἀνοχλίζεις; νεκύων ἁμενηνὰ κίρηνα
 μοῦνα φέρω· τύμβων ὅστιά πλοῦτος ἅπας.

234.—Εἰς τοῖς αὐτοῖς

Δαίμονας, οἳ με ἔχουσιν, ἁλεύεο· οὔτι γὰρ ἄλλο
 τύμβος ἔχω· τύμβων ὅστιά πλοῦτος ἅπας.

235.—Εἰς τοῖς αὐτοῖς

Εἰ χρυσοῦ δόμος ἦεν ὅλος τάφος, ὃ φιλόχρυσος,
 οὔ ποτ' ἔδει ταίην χεῖρα φέρειν φθιμένοις.

230

I AM a tomb surpassing all other tomes in height,
 but murderous hands opened me as if I had seen
 one of the many. Murderous hands destroyed me.
 Cease from building toms and celebrating funerals,
 ye mortals. Come to the bodies, ye dogs! Come to
 the bodies, ye dogs! Seekers after gold gather
 gold now from the dust of the dead too.

231

Another man erected the tomb, and thou didst
 destroy it. Let another erect thy tomb, if Heaven
 permits it, and another lay it low.

232

Now the gold-seekers at seek the dead, too. Fly
 from your toms, ye dead, if ye have the strength.

233

Why dost thou heave up my stones? I contain
 naught but the feeble dead. The tomb's sole riches
 are bones.

234

Avoid the wrath of the spirits who haunt me, for
 I contain nothing else; the tomb's sole riches are
 bones.

235

If the whole tomb were built of gold, never, ye
 gold hunters, should ye thus have laid hands on
 the dead.

GREEK ANTHOLOGY

236.—Εἰς τοὺς αὐτοὺς

Λήθη καὶ σιγὴ νεκύων γέρας· ὅς δ' ἀλάπαξεν,
οὗτος ἐμὸν πολλοῖς θῆκεν ἄεισμα τάφον.

237.—Ὅμοιος

Πῶντ' ἔχετε ζῶσιτες· ἐμοὶ δ' ὀλίγοι τε φίλοι τε
λαῶς τῷ φθιμένῳ· φεῖδεα τοῦ νέκυος.

238.—Πρὸς τοὺς αὐτοὺς

Οὐ χρυσοῦ δόμος εἰμὶ· τί τέμνομαι; αὐτὸς ἔγωγε
τύμβος, ὃν ὀχλίζεις· πλούτος ἐμοῦ νέκυος.

239.—Ὅμοιος

Τύμβος ἐγὼ κλέος ἦα περιτιόνων ἀνθρώπων·
νῦν δ' εἰμὶ στήλη χειρὸς ἀλιτροτάτης.

240.—Εἰς τοὺς αὐτοὺς

Εἰ λίην φιλόχρυσον ἔχεις κέαρ, ἄλλον ὀρύσσειν
χρυσόν· ἐμοὶ δ' οὐδὲν πλὴν φθιμένων κτερέων.

241.—Ὅμοιος

Μὴ δείξης μερόπειςσι γυμνὸν νέκυν, ἣ σε γυμνώσει
ἄλλος· ὃ δὲ χρυσὸς πολλάκις ἐστὶν ὄναρ.

242.—Εἰς τοὺς αὐτοὺς

Οὐχ ἔλις ἦε βροτοῖσι βροτοὺς ἐπὶ χεῖρας ἰάλλειν,
ἀλλὰ καὶ ἐκ νεκρῶν σπενδετε χρυσὸν ἔχειν;

236

FORGETFULNESS and silence are the privileges of the dead. But he who despoiled me has made my tomb a theme of song for many

237

Ye have all ye wish, ye living, but I, the dead, only my few dear stones. Spare the dead

238

I AM not a house of gold. Why am I broken? The tomb thou hackest to pieces is but a tomb. All my wealth consists of corpses.

239

THIS tomb was the glory of the neighbouring peoples, but is now the monument of a most wicked hand.

240

If thy hand lust too much for gold, dig up other gold. I contain nothing but the remains of the dead.

241

SHOW not to men the naked corpse, or another shall strip thee. Often gold is but a dream.

242

WAS it not enough for men to lay hands on men, but from the dead, too, ye strive to get gold?

243.—Ὅμοιος

Τμετέροις τύμβοισιν ἀρήξατε, οἳ τόδ' ὀρώντες
σῆμα δαίχθην ὄσον. λείψατε τυμβολέτην.

244.—Εἰς τοὺς αὐτοὺς

Τίς με τὸν δ' αἰῶνος ἀκινήτοισι λίθοισι
κενθόμενον θνητοῖς δειξε πένητα νέκυν;

245.—Ὅμοιος

Τίπτε τάφον διέκερσας ἐμόν, τάλαν; ὥς διακέρσαι
σοί γα θεὸς βιοτήν, ὃ φιλόχρυσον ἄγος.

246.—Εἰς τοὺς αὐτοὺς

Μῦθος Τάρταρος ἦεν, ἐπεὶ τάφον οὐκ ἂν ἐφξεν
οὗτος ἀνὴρ· οἶμοι, ὥς βραδύπους σύ, Δίκη.

247.—Ὅμοιος

Ἦε βραδύπους σύ, Δίκη, καὶ Τάρταρος οὐκέτι δεινός·
οὐ γὰρ ἂν οὗτος ἀνὴρ τόνδ' ἀνέφξε τάφον.

248.—Εἰς τοὺς αὐτοὺς

Ἦμοσα τοὺς φθιμένους, καὶ ἤμοσα Τάρταρον αὐτον,
μήποτε τυμβολέταις εὐμενὲς ὄμμα φέρειν.

249.—Ὅμοιος

Οὔρεα καὶ πρῶνες τὸν ἐμόν τάφον ὥς τιν' ἐταῖρον
κλαύσατε· πᾶς δὲ πέσοι τῷ σφε τεμόντι λίθος.

243

Come to the help of your tomb, ye who see this
great tomb laid waste. Stone the despoiler.

244

Who exhibited me to men, the poor corpse hidden
for ages by undisturbed stones?

245

Why hast thou, wretch, despoiled my tomb? So
may God despoil thy life, accursed hunter after
gold!

246

TARTARUS is, then, a myth, or this man would never
have opened this tomb. Alas! Justice, how slow are
thy feet.

247

How slow-footed art thou, Justice, and Tartarus is
no longer a terror. Or else this man had not opened
the tomb.

248

I AWOKE by the dead, and by Tartarus itself, never
to look with kind eyes on despoilers of tombs.

249

MOUNTAINS and hills, weep for my tomb as for a
friend. Let every stone fall on him who broke
into it.

250.—Εἰς τοὺς αὐτοὺς

Πλούσιός εἰμι πένης· τύμβω πολὺν, ἔνδον ἄχρυσος·
 ἴσθι καθυβρίζων μικρὸν ἀσυλίστατον.

251.—Ὅμοιος

Κἄν στής κυθμένος ἄχρῖς ἐμοῦς κυθμῶνας ὀρύσσων,
 μόχθος σοὶ τὸ πέραν ὅστέα μῦνον ἔχει.

252.—Εἰς τοὺς αὐτοὺς

Τέμνετε, τέμνετε ᾧδε πολύχρυσος γὰρ ὁ τύμβος
 τοῖς ποθέουσι λίθους· τᾶλλα δὲ πάντα κόνις.

253.—Ὅμοιος

Γαῖα φίλη, μὴ σοῖσι θανόνθ' ὑποδέχνησο κόλποις
 τὸν τυμβωρυχίης κέρδεσι τερπόμενον.

254.—Ὅμοιος

Ἵβριωτὴς ἐπ' ἑμ' ἦλθε τὸν οὐ ζῶντα σίδηρος·
 καὶ χρυσὸν ποθέων εὔρε πένητα νέκυν.

250

I AM a rich poor man, rich in my tomb, but within
lacking gold. Know that thou insultest a corpse that
hath no booty at all for thee.

251

EVEN if thou stayest digging up my recesses from
the bottom, the end of all thy labour will be to find
but bones.

252

BREAK, break here; the tomb is rich in gold to
them who seek stones. Otherwise it hath but dust.

253

DEAR Earth, receive not in thy bosom, when dead,
the man who rejoices in gain gotten from breaking
into tombs.

254

THE profaning steel attacked me, the dead, and
seeking for gold, found but a needy corpse.



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21. *Chlorophyll u* (Chl u) 0.0000001
22. *Chlorophyll v* (Chl v) 0.00000005
23. *Chlorophyll w* (Chl w) 0.00000002
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98. *Chlorophyll ct* (Chl ct) 0.000000000000000000000000000000002
99. *Chlorophyll cu* (Chl cu) 0.000000000000000000000000000000001
100. *Chlorophyll cv* (Chl cv) 0.0000000000

Keywords: *depression, mood, anxiety, self-esteem*

North - 1st and 4th 1.71 244,
245 1.5 1.4
Green - 1.5 1.4
Green of 1.5 1.4 1.5 1.4
Green of 1.5 1.4 1.5 1.4

[illegible]

Len (not the tragic poet), 42 66
 Louis & J. of August (Pis., 116. 2nd.
 1st. 131)

[illegible]

Intercept on Y Axis
Slope and of a straight line (not equal)
4 1 0 14 5 0 400 1 1

Location of Infection	No. of cases
Stomach	1
Small intestine	1
Large intestine	1
Rectum	1
Bladder	1
Uterus	1
Vagina	1
Penis	1
Testis	1
Prostate	1
Spleen	1
Liver	1
Lung	1
Heart	1
Brain	1
Spinal cord	1
Joint	1
Bone	1
Soft tissue	1
Unknown	1

2005 年 4 月 20 日 星期三

1. The first step is to identify the problem. In this case, the problem is that the system is not working properly.

Macedonian Consul (Ag). 500
M + 874,

[illegible]

Memorandum (the same post, etc.)

14 04 141 000 1
 14 04 141 000 1

Witnessed by 2nd Lt. J. A. 612
J. A. 612 2nd Lt. J. A. 612

37. a. from (1st count, a. 3), 120
144 (1)

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